

THE  
BAPTIST MAGAZINE.

MAY, 1838.

BETHEL.

BY THE REV. C. LAROM.

THE history of the patriarch Jacob is a very eventful history, full of affecting incidents, which show the care of divine providence concerning him, and the exercise of God's especial grace on his behalf. Those who would study well the doctrine of divine providence, should read repeatedly the history of Jacob: whose history illustrates, what the mystic ladder which he saw in vision, reaching from earth to heaven, was intended to represent; that there is a constant correspondence maintained between heaven and earth, that the events which transpire here take place by the permission, and are directed by the counsels, of Jehovah there.

That part of the patriarch's history connected with his coming to Bethel, is deeply interesting. He was then but young, yet he begins already to taste the bitterness that sin has put into the cup of life; the blighting wind of care begins to blow upon his ruddy countenance; the troubles that are allotted in this world to men, begin, like thorns and briars, to infest his path; his high youthful expectations as to earthly things, begin to be brought down and corrected by distress. He was now on his way to Padan-aram, from his home, where, in consequence of the cruel purpose of his own brother, Esau, who designed to take away his life, he was forced to leave reluctantly, a mother who was affectionate to a fault; and a dear father who, by reason of the weight of years, was fast sinking into the tomb. He had torn himself away from their embrace, perhaps for ever, and with a sorrowful and heavy heart he advanced on his

way. But it was while on this journey that God appeared to Jacob, declaring him to be the object of his protecting care, and confirming to him the covenant that God had made in mercy, with his fathers. We should never in our course through life allow ourselves to regard distresses as being always unconnected with advantage; troubles are oftentimes but clouds of mercy that burst with blessings on the believer's head; times of trouble have repeatedly been found to be times of refreshing from the presence of the Lord; he delights to bind up the broken-hearted, to interpose his friendly and effectual aid when all other assistance would be vain: when clouds of trouble darken the condition of his people, then frequently, as from between the Cherubim, God shines forth. It was thus in the case before us. Jacob had journeyed on his way to Padan-aram until the sun had set; and then coming to a certain place, he took the stones of that place, and put them for his pillows, and lay down in that place to sleep. It was an uncomfortable resting-place; the earth was his couch, the stones of the place his pillows, his canopy the sky; but he was wearied with his journey, and thoughts, moreover, of Esau's unkindness, and of his own separation from his beloved parents, pressed upon his spirit, and it is probable inclined him for repose; and in this place, and in these circumstances of sorrow, God appeared to Jacob. "He dreamed: and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord



stood above it, and said, I am the Lord God of Abraham thy Father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the nations of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." Such was the vision which Jacob saw. The impression this vision made on Jacob's mind is remarkable, and it is to that the following remarks will in particular refer, to the terror of Jacob's spirit as excited by the vision. He "awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." The dread that was excited in his spirit was evidently occasioned by the conviction which the vision had created in his mind that God was nigh. "He said, Surely the Lord is in this place." Jehovah appeared to Jacob in a dream; at a time, therefore, when his senses, being locked up in sleep, were less liable to feel the shock of any impression. Jacob saw Jehovah's glory through the dimness of a vision, yet he was afraid. God revealed himself to Jacob in a way of mercy; all that he said to him was kind. It was a very blessed vision; it transformed for the time the rugged place where Jacob slept, into a kind of temple, and made him feel as if he were at the gate itself of heaven. Yet God's presence made him afraid, an awe amounting to terror occupied his mind; and in the perturbation of his feelings he exclaimed, "How dreadful is this place!" With similar emotions of awful terror, Moses, when God revealed himself on Sinai, said, "I do exceedingly fear and quake!" and Isaiah, when he saw in vision the Lord "high and lifted up, and his train filling the temple, cried out, Woe is me, for I am undone!" and Peter, when a ray of Christ's divinity darted on him through the medium of a miracle that Christ had wrought, entreated Jesus, saying, "Depart from me, for I am a sinful man, O Lord!" and John, when favoured with a

view of the glorious Saviour in the isle of Patmos, "fell at his feet as dead:" nor, constituted as human nature at present is, does it appear possible that any individual of our race on earth could witness such glorious manifestations of God without emotions of equal uneasiness and fear. The causes of this it may not be very difficult to state. They are chiefly the greatness and the holiness of God. Our minds are naturally affected with awe by the view of greatness. The sight of mere greatness, apart from any other consideration, operates upon us in that way: no thoughtful individual perhaps ever entered the dome of a great cathedral without this emotion being excited in his bosom as he beheld the lofty arches towering high above his head, and felt himself in the contrast to diminish into insignificance as he trod the tessellated floor. The greatness of power affects us with increased dread. To stand upon the shore of the ocean in a storm; to look down from the cliff upon the deep below, boiling like a pot, to observe the foaming waves rising to the clouds, or dashing with tremendous concussion upon the base beneath our feet, or bearing upon their angry surges, like feathers in the breeze, vessels huge as is Leviathan, and withal so ponderous that scarcely any other influence on earth could move them. Herein we behold the greatness of power, and who could possibly behold it without a portion of dismay? And then here is the greatness of majesty, that also overcomes us with astonishment and awe. There is that in royal majesty even as possessed by human beings, which makes those persons who are unaccustomed to it uneasy in its presence, so that some are said to have even fainted at the sight of a monarch in robes of state and seated upon his throne. But what is all this in comparison with the greatness of God? How diminutive are the lofty arches of a cathedral in comparison with his immensity; the mighty waves of the sea, in comparison with his might; the majesty of even Solomon himself in all his glory, when compared with the majesty of God! The heaven, even the heaven of heavens cannot contain him. "He measures the waters of the sea in the hollow of his hand, and metes out heaven with the span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance. Behold, the nations



are as the drop of a bucket, and are counted as the small dust of the balance ; behold, he taketh up the isles as a very little thing." Isaiah xl. The greatness of power ; the greatness of majesty ; in fact, all true greatness resides in him ; and it is that, the greatness of God, which fills us with fear when he reveals himself to us in any way of visible and extraordinary manifestation. And it is not surprising that it should be so ; that man, a little breathing dust, should be filled with awe while he listens to the voice of God. When Jehovah, whose glory causes the faces even of the cherubim to be veiled before him, comes near to a human being in a way of immediate manifestation, it is not remarkable that the highly-favoured individual should exclaim, "How dreadful is this place !"

But the holiness of God, as well as his infinite greatness, makes us fearful of his presence. It is not merely the infirmity of man's nature that makes him incapable of calm, immediate converse with his Maker, but also the guilt that cleaves to him : it was that chiefly which distressed Isaiah's mind when he saw Jehovah's glory—"Woe is me," he said, "for I am undone, because I am a man of unclean lips !" It was that chiefly which troubled Peter when Christ's divinity was shadowed forth in the miraculous draught of fishes ; "he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord." Guilt makes us fearful of Jehovah's presence. The approach of God awakens the conscience, and excites the recollection of our transgressions against him. Especial views of his majesty suggest to us the great enormity of our iniquities, and his unlimited ability to punish them, that creates our fear, and it has thus operated upon human beings ever since Adam endeavoured to hide himself from the presence of the Lord God amongst the trees of the garden. The presence of supreme holiness, clothed with majesty, and armed with power, cannot but fill a sinner with consternation. It was a consciousness of guilt, together with an awful impression of Jehovah's greatness, which at Bethel shook the mind of Jacob with a storm of fear, so that he exclaimed, "How dreadful is this place !"

In this we see the great importance and value of the mediation of Jesus. It was to be exceedingly deplored, that man, by reason of his sinful frailty, had

become incapable of calm, immediate converse with his Maker. His Maker himself lamented it : though the incapacity was the effect of man's own sin against God, yet he pitied man's condition as to this. He knew how much we needed him ; how dependent we were upon him ; how needful it was to our comfort and well being, that we should be able calmly to attend to his counsels, and listen to his voice. He did not desire to see his creatures trembling with fearful apprehensions when he spake to them, even words of mercy ; and words of mercy he desired to speak to them, guilty as they were. He raised up a succession of prophets, and put words into their mouths, which they were to speak in his name. But that alone did not satisfy the immense benevolence of his heart. He sought to bring himself into closer communion with his creatures ; his paternal bowels yearned that he might be nearer to us ; he wanted to converse with us in a way of greater nearness and tenderness ; and he determined to do this by the mediation of his dear Son. He appointed that his only-begotten Son should come into the world to tell us what was in his heart—that in coming he should clothe himself in our nature, for a double purpose—that he might allay the glories of his Godhead by the veil of flesh, in kindness to our frailty ; and that he might in his human nature become a sacrifice for sin, to take away our guilt—that, in both respects, we might commune with him without fear. The mediation of Jesus is the mystic ladder by means of which there is calm and happy intercourse between heaven and earth. Herein appears the value of Christ's mediation : "We come unto God by him." "Now, we may bow before his face, and venture near the Lord." We have "boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh."

Again. The dread occasioned in Jacob's mind by the vision which he saw, suggests the fearfulness of their condition who perish in impenitence. God appeared to Jacob at Bethel in kindness, yet he was afraid. The Holy One came near to him for purposes of mercy, yet he exclaimed, "How dreadful is this place !" How much more exceedingly dreadful, then, must be that place where God is present for pur-



poses exclusively of wrath! If that which Jacob likened to the gate of heaven was dreadful, because God was there, how unutterably more dreadful to a guilty spirit must be the domains of hell—for God is also there! "If I make my bed in hell, behold, thou art there." The wretched Altamont, addressing his offended Maker in the hour of death, and which to him, unhappy creature, was the hour of despair, is said to, have exclaimed: "O God, hell itself is a refuge, if it hide me from thy frown!"—But, alas, that dreary dungeon does not hide its wretched prisoners from the frown of God! No, He is there, illustrating the greatness of his power in the ruin of his enemies, and vindicating the honours of his government and name in the righteous and eternal punishment of impenitent transgressors. He is there; and the miserable occupants of of that dread abode know him to be present, and they feel the hand of that infinite Being pressing upon them, and the lighting down of his arm inflicting upon them judgments indescribable, and it is his frown that darkens their atmosphere, and which bars the doors of their prison, and which constitutes the fierceness of their eternal fire, and which causes them to weep and wail and gnash their teeth. Have we fled from the threatening of this wrath to Jesus? He is the hiding place—he delivers "from the wrath to come."—If we have not yet fled to him, let us at once do so. Sinners contemplate God in his holiness and majesty, and like Jacob at Bethel they are afraid; but let them look to Jesus. "Look unto me," he says, "and be ye saved all ye ends of the earth," God waits that he may be gracious to such through Christ; he is exalted, that he may have mercy upon them: those who come to him in that way will find him supremely kind; but if any refuse, and sink into the pit, they will meet with God, but there—"our God is a consuming fire!"

Further. The awe that pervaded and oppressed the mind of Jacob, at Bethel, reminds us of the reverence that is due to God in Christian assemblies. He, according to his promise, is eminently present there. To the Jewish Church, he said "In all places where I record my name, I will come unto thee and I will bless thee."—To the Christian Church he has promised, saying, "Where two or three are gathered together in my name,

there am I in the midst of them." God is present in the Christian assembly so as he is not generally present anywhere else on earth. He is there the witness of the worship; the acceptor of the worship; the communicator of blessing in the worship: commanding "the blessing, even life for evermore."—He is there working his great work, the work that is for eternity: his works that are for time only, he carries on elsewhere, but in the Christian assembly he effects the work that is for eternity—the work of renewing and sanctifying human souls—of raising dead souls to life by the instrumentality of the gospel, and of forming those minds, by the same instrumentality, more and more for heaven. Yet many, because God is not evident to their senses, in the Christian assembly, do not perceive him. In their grossness and carnality they forget whatever is not material and palpable. Because they do not hear the rustling of angels' wings; nor see as Jacob did their beautiful forms; nor the mode of their transit and intercourse between heaven and earth; nor His transcendent glory on whom they humbly wait; therefore, many fail to remember that God is present where his people are met to worship him. Because he, in kindness to us "holdeth back the face of his throne," and hides his immediate glory, and communes with us by his word and ordinances, that we may worship without being alarmed; therefore, many are irreverent, and forget his majesty, and his nearness to them, and that "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are about him." There is much of this forgetfulness even in those who love the Lord: and it is this that lowers the tone of our devotions; that makes our praises feeble, our supplications cold. We are not saying in the Christian assembly, "Surely the Lord is in this place." We feel too frequently as if there were no one present with us but our fellow-creatures, and our worship consequently rises not above the level of such feeling; and, therefore, it is very low. Whereas if we remembered God was there, that thought of the present God would awe our minds, would raise our devotions far above the accustomed level, would impart vigour to our songs, fixedness to our meditations, fervour to our prayers. Nor need we suppose that it would render us uneasy;



for God is present with his people in their assemblies to bless them: "I will come unto thee," he says, "and I will bless thee." He appeared to Jacob at Bethel for the purpose of blessing him; and the remembrance of that when the vision had passed away, so removed his uneasiness, and quelled his fear, and so encouraged him, that Jacob was enabled and induced to draw near, and make a covenant with God and vow unto him, and say, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God." Much less cause then have we, who are well acquainted with the meditation of Jesus, to imagine, if we are spiritual worshippers, that the thought of God's presence in the Christian assembly, will make us uneasy while we are there. If it would, it were, nevertheless, due to him that the thought be constantly on our minds. But instead of making us uneasy, it is suited to make us happy. There can, indeed, be no refreshing worship without it. It is only when we realize the presence of God in the assembly of his saints, and worship as beneath his eye, that we shall be able, under happiest emotions, to exclaim, "This is none other but the house of God, and this is the gate of heaven."

Finally, Jacob's vision at Bethel intimates to us the exceeding blessedness of the redeemed in heaven. The sweetest moments in the experience of the righteous in this world, are those in which, favoured with enlarged conceptions of Jehovah's infinite fulness and grace, and with clear views of their own happy connexion with him, they exclaim, "This God is our God for ever and ever." Then they rise above their temptations and depressions, for their participation in the gracious regard of such a Being is so great a pledge to them of present and eternal good, that their hearts are enlarged with satisfaction and hope: yet God does not here reveal himself fully to his people, but only as they are able to bear it; and that is in but a very small degree. Such is their frailty; and such, during their residence on earth their consciousness of sin, that any immediate manifestation of his glory would fill them with dread. God appeared to Jacob at Bethel in a way of especial kindness, and yet, though it was but a

faint shadow of the supreme excellence which Jacob saw through the dimness of a vision, the thought that God was nigh, so filled his mind with fear, as in a great measure to unfit it for receiving the comfort with which the communication made to him at the time was fraught. It was happy for Jacob to be at what he might term the gate of heaven; but the happiness was mingled with, and decreased and almost neutralized by dread. But how happy must be the condition of the redeemed above! They are not at the gate merely of heaven, but in heaven itself, where God is most fully revealed to his saints. It is in the very highest sense the house of God, where he discloses himself as one at home; and the redeemed there see him without dismay. They supremely revere, but they do not dread the Lord; for their frailty and guilt are gone. God's presence is the light of that celestial place, and the nations of them that are saved walk in that light, and they are not incommoded by it, but on the contrary, they delight in it: they have all the blessedness of immediate converse with God, without any terror; for they stand "faultless before the presence of his glory." It is therefore with exceeding joy they stand before him; for they are not afraid. Then with a meaning and an emphasis they never fully had or expressed before, they will say, "This God is our God for ever and ever;" for they never could before with calmness see his face; never until they entered heaven could they see his face and live; but now they can see his face and live, and in that face they see whatever may powerfully influence a virtuous being to wish to live; excellence which such a one must wish eternally to praise; friendship, which such a one must desire for ever to enjoy; beauty, worthy to be for ever loved; authority, to which it is felicity always to submit; in short, a God so infinitely great and good, that whosoever possesses him can need no more. Happy they, who waking from the dream of life on earth, and finding themselves there, shall say, "Surely the Lord is in this place, this is none other but the house of God, and this is heaven!" The felicity of such transcends our present capability of conception. We must die to know it.

*Sheffield.*



## THE TRIALS OF DANIEL AT THE COURT OF BABYLON.

*Addressed to Young Men.*

## III. THE VISION.

It was in the second year of his reign, and, probably, in the third of Daniel's captivity, that the king was visited by a dream, "wherewith his spirit was troubled, and his sleep brake from him." A distressing ignorance of its import, and an entire forgetfulness of the very scene which had filled his imagination, together with the presage which it constituted of some approaching calamity, aroused his ungoverned mind to a state of fury. He called, hastily, for those persons in his empire, who, by their attention to astronomy, had made the name of "Chaldean," proverbial, and had acquired such an ascendancy, not only over the mind of the populace, but over that of the best informed part of the nation, which the king might be supposed to represent, as to enjoy the reputation of being able to unveil the future.\*

When these individuals entered the presence of the disturbed monarch, they saluted him in the "Syriac," that is, the Aramean or Babylonian tongue, which, it is observable, Daniel himself adopts from this point in the narrative to the close of his seventh chapter, probably with the view of rendering his communications more extensively intelligible. Then, however absurd their pretensions to a knowledge of futurity, they preferred the reasonable request, that they might hear the dream described, in order that they might attempt to supply the meaning of it.

The king replied, that he had forgot the dream, but demanded, *on pain of instant death*, that they should give the interpretation.

The appalled magicians again urged the entreaty, "Let the king tell his servants the dream, and we will show the interpretation of it."

\* "Diodorus, speaking of the Chaldeans, says, 'They employ their time in philosophy and divination, and are trained up to them from their childhood.' Strabo, observes, that 'the word is sometimes applied to the nation, sometimes to the sect. It is in the latter sense; namely, 'Magicians' of every sort, that the word 'Chaldeans' is used in the fourth verse. Thus Arab is sometimes used for a robber, and Canaanite for a merchant.'"—*Wentle's Translation and Notes.*

Lost to all the influence of reason, the king accused them of an attempt to gain time, until the events, whose shadow had passed across his mind, should arrive, and re-asserted that if they would not "tell the dream," and its interpretation too, they should instantly be cut in pieces.

The miserable astrologers could only confess (and the confession is of some importance to the subsequent result), that such a demand never had been made before,—that it was one with which no *human* being could comply, and that it could be accomplished only by the "Gods, whose dwelling," said they, "is not with flesh." They intimated their conviction of a superior power, but acknowledged their incompetency to secure its assistance on this distressing and dreadful juncture. They were, accordingly, left in the grasp of their despotic, cruel, inconsiderate tyrant. He was "angry and very furious," and instantly issued the decree, that every one should be put to the sword.

While the professed soothsayers were the only persons to whom the decree properly related, yet the circumstance of Daniel being devoted to learning occasioned his being included in the sentence. The executioners went in quest of him and his companions for the purpose of putting them to death. It was a moment which must have summoned into exercise all the religious principle he was possessed of. He might murmur against God on account of such an arrangement of his providence, or he might throw himself upon his paternal mercy. He might, by improper means, escape from the despotic sentence, or he might, in cheerful dependence upon the Most High, use right measures for obtaining a release. How fine an example he really afforded, of simple and filial trust! He knew that he might avail himself in every emergency of his Father's goodness, and, therefore, after expostulating with the executioner, and procuring, at least, a temporary delay, he entered the presence of the king and declared, that if time were permitted, he would cer-



tainly return with an answer to the unparalleled question which had been proposed to the magicians. The king,—moderated by despair, and appeased, probably, by the modest and deliberate demeanour of one who expressed his dependence upon the arm of the living God,—granted what he had before denied, and Daniel retired from the palace.

Go away to the home of that person whose worldly path has become perplexed, and who is under the necessity of immediately proceeding in a course of which he is yet ignorant!—See how anxiously he plies his own understanding, already too much disturbed to render him its natural assistance!—Observe how eagerly he consults with his friends, and puts to them hurried questions, the answers to which he is too much agitated to hear! Of what avail is all this? Neither he nor his counsellors can accomplish the object they desire. But follow this religious youth from the palace to his home! He had an independent understanding and learning in all the sciences, as well as the individuals who appeared before the king. He had friends worthy of confidence, capable of examination and fit for rendering counsel, as well as the most favoured subject in the empire. But his appeal was neither to his unassisted penetration, nor to his undirected companions.

He most readily acknowledged what the astrologers had been compelled to confess, that none could show the dream to Nebuchadnezzar but a superior power. The ultimate dwelling-place of this Essence, he was equally ready to acknowledge, was “not with flesh,”—that “no man had seen him at any time,”—that he was obscured to mortal eyes by the effulgence of his own glory,—“dwelling in the light which no man can approach unto.” But he rejoiced to know—a truth, of which they were unhappily ignorant—that, although, he is “the High and lofty One that inhabiteth eternity,” yet that he had said, “To this man will I look, even to him who is poor and of a contrite spirit, and who trembleth at my word.” That, although, he occupies the universe with his presence and sustains all worlds by his almighty power, he yet visits the closet of the humblest believer, and says, “What is thy request, for it shall be done unto thee, even as thou wilt.”

“Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here am I!” “He shall deliver the needy when he crieth: the poor also, and him that hath no helper.”

Oh, what a precious privilege is this admission to a throne of grace—this blessed intercourse with a heavenly Father! Perhaps, young reader, you have never experienced the happiness of such close communication? Perhaps, you have been unwilling, for the sake of religion, to resign all your pleasant, intelligent, but irreligious companions? Foolish man, even on your own principles! Let your companions be a thousand times more wise, amiable, delightful, than they are, can you venture to compare them with the friend of that youth who has sought retirement after the fatigue of the day, and is bending his knee in that dark chamber. *His friend gave* yours all the qualities you admire! *His friend is the teacher*; yours, the pupil. *His friend is omnipotent*; yours is weak. *His friend is unchangeable*, no trial, no time can alter him,—*yours* is fickle, unstable, capricious. *His friend is the CREATOR—yours his CREATURE.* Let then,

“Prayer,—the sublimest strains that reach  
The Majesty on high,”

be adopted by you, not in form only, but in life, and vigour, and earnestness, and it will cheer you in all perplexities, and bear you over else invincible barriers.

Before proceeding even to consultation, such was the value he attached to prayer, Daniel sought the guidance of his Father in heaven. Apparently acquainted, too, with an assurance since more distinctly made: “If *two* of you shall agree on earth touching any thing that they shall ask, it shall be done for them of my Father which is in heaven—for where *two* or *three* are gathered together in my name, there am I in the midst of them,”\*—he called upon his companions to combine with him in imploring mercies from the God of heaven concerning the secret. And after their united prayers had ascended in the incense of that sacrifice which was then virtually and has since been actually

\* Matthew xviii, 19, 20.



offered on Calvary, God did not long forbear to be gracious.

On that very night, as the noble captive slept upon his couch, grateful for his deliverance from death, and calmly assured that God would not forsake him in the hour of need,—his mind was miraculously informed on the subject of the monarch's dream. An assemblage of the most surprising images stood before him. Symbols of events, the most grand and sublime that were to occur in the history of this world, rose one after another in his conceptions. The great kingdom under which he lived, appeared unto him and—passed away. Another came into its place, continued for a brief period and passed away. A third, more vast, was seen to bear rule over the earth, and then—vanished. A fourth, arose, subdued and controlled the world, and it also disappeared. Last of all, came forth the KINGDOM OF THE MESSIAH which STOOD FOR EVER. Who shall describe the joy of Daniel at this signal manifestation of the power and the mercy of God? There, he lay down at the point of a cruel death—thence, he arises the inheritor of all the renown and the distinction which the king of one of the mightiest empires could promise to bestow. Would he not exult in the prospect of such advancement, and his feet wing him with incalculable speed into the monarch's presence? Would not his whole soul be so filled with the anticipation of the wonder of the nation, and the praise of the king and the universal fame of the achievement, that he could think of nothing until his tale was unfolded? No! such is not the effect of true communication, to Christians from the Most High God. He who has come into actual union with Jehovah has his heart humbled and his mind filled with solemn and awful views of HIM with whom he has communed. "How dreadful is this place," said the patriarch, "it is none other than the house of God, and the gate of heaven."

Before ever Daniel crossed the threshold of his house, he cast himself prostrate before his God. Struck with the prospect which opened to the view of his mind—he adored Him on

account of the wisdom wherewith he planned events and the might wherewith he accomplished them. He confessed, in the deepest humility, that He alone could impart "wisdom," to those who were "wise" to apply unto Him, and knowledge to those who had "understanding," the beginning whereof is the fear of God. Then he poured forth the praise of a grateful heart to the "God of his fathers," for this fresh act of mercy added to the glorious train of deliverance which had marked his providence from remotest ages.

After having offered this prayer, Daniel went and requested an audience of the king. He was eagerly introduced by the person who had been commanded to conduct the massacre, and who appeared to claim some honour in having discovered so hopeful an interpreter.

As he stood before the monarch fraught with such information, he occupied a situation most alluring to personal ambition. But the oil of the sustaining spirit, which had been poured out during the recent season of devotion, was still fragrant around him. He lost sight of all private interest, nay, he forgot all personal agency. He raised his finger to the skies, and said with self-renouncing adoration: "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar what shall be in the latter days. But as for me, this secret is not revealed unto me for any wisdom that I have more than any living, but for the intent that the interpretation may be made known to the king, and that thou mightest know the thoughts of thy heart."

Thus did this youthful servant of God pass through another trial of his principles not only in safety—but in the exhibition of more exalted and disinterested piety. The process, however, was not completed; the giddy summit upon which he was now planted would not admit of the absence of spiritual discipline. How he passed through another trial we shall return to observe.

*Liverpool.*



## MEMOIR OF THE REV. ISAIAH BIRT.

*(Continued from page 116.)*

WHILE he was in Dublin he read "Paine's Rights of Man," a work which had then recently been published, and which was, soon after, prohibited under the severest penalties. Greatly as he disliked the character of the writer, he was much impressed with the force of his arguments, without, however, at all adopting his republican opinions. Indeed, apart from the author's preference of a commonwealth to a monarchy, there is little argued for in that publication which would now be accounted extraordinary; although at that time it caused such a ferment, that not only were his person and pamphlet proscribed by the government, but the populace were every where so excited against him, that there were few towns or villages in which "Tom Paine" was not burnt in effigy.

With these sentiments, Mr. Birt was one of those who hailed the commencement of the French Revolution as the day-break of liberty for continental Europe; and, deeply as he deplored the extravagances and the crimes by which that bright prospect was so speedily and gloomily overcast, he could never be persuaded, that because there was a reign of terror in France, there ought to be a reign of affright and tyranny in Britain. He always regarded the war which was waged against the infant Republic, as a royal crusade against the liberties of mankind; and he openly and strongly avowed his dissatisfaction with the infringements which, under the pretext of suppressing French principles, were then made on the British constitution and law. Such, however, was the success of Mr. Pitt, in diffusing a panic, not only in parliament but also through the community, that good old laws were suspended, and bad new ones enacted, to suit every purpose of the government; while juries were always ready, either without or against evidence, to find guilty every one who was accused of a political offence.

Amongst others, the Rev. William Winterbotham, Mr. Birt's neighbour and friend, who was then associated in the ministerial office with the Rev. Philip

Gibbs, at Plymouth, was, with the most flagrant violation of all the laws of evidence and of justice, imprisoned under the pretence of his having uttered sentiments disagreeable to the government of the day, in two sermons which he had preached, but really because he had, without just cause, incurred the vindictive spite of certain great men. Mr. Winterbotham's case was particularly hard; for, on his second trial, the verdict of the jury was in direct opposition to the summing up and direction of the judge: and when he was brought up for judgment, so regardless were men at that time of honour and integrity in political questions, that his cause was actually betrayed by his own counsel, a man of great legal acquirements, who died at the head of one of the law courts of this realm.

It is remarkable, that the republican terrorists in France, and the monarchical terrorists in England, applied the very same term, "suspected," to those whom they wished to destroy; and, as in France, the memorials and vestiges of royalty were every where effaced, so the cap of liberty was taken from the hand of Britannia on the copper coin of this country, and replaced by the trident, and, to so little things did they descend, that even the street in which Mr. Birt's place of worship was situated, and which, up to that time, had been called Liberty Street, had its now offensive name changed to Pembroke Street. It was not uncommon, at that time, to place such persons as were "suspected" of being inclined to censure the harsh measures of the government, under individual espionage; and Mr. Birt was accordingly committed to the charge of a gentleman of high monarchical principles, who undertook to make and cultivate his acquaintance, in order to inform against him if there should be occasion. In this instance, however, it turned out well. This gentleman's intercourse with Mr. Birt soon disarmed him of every unkind feeling, and their acquaintance ripened into an intimate and life-long friendship, in the confidence of which the secret of the un-



amiable office which had at first been undertaken was made known. Other days have fallen upon us ; and a man is now immortalized by opinions for which he would then have been denounced as a jacobin, a revolutionist, and a traitor.

Mr. Birt's political excitement, though strong, was temporary, and caused no abatement of the zeal and energy of his abundant ministerial labors. He was not a man of great learning—he was not a trained logician—he had studied no system of rhetoric—yet few men were more qualified than he to inform on evangelical subjects—to please and to persuade ; for which he was naturally endowed with an eloquence which no rules could form—which no art could teach. His was truly “the heart of the wise,” which “teacheth his mouth, and addeth learning to his lips.” His preaching was consequently universally acceptable ; and, by the blessing of God, he was very successful in winning souls to Christ. He did not very profoundly study the matter of his discourses ; but his heart led him to choose the most interesting subjects, his mind was familiarised to the fulness of “the truth of the gospel, and, as his rule was to elucidate rather than to prove, so his imagination usually suggested the most lively and attractive illustrations. Few men have surpassed him in the power of commanding and retaining the attention of an audience, or in the fire, pathos, and unction of his pulpit delivery.

The frame and temper of his mind were eminently social. He loved and enjoyed society ; and, in society, was the life and soul of the circle. An account even of his journeying adventures, and of the conversation with which he was wont to beguile the listlessness of the tedious stage-coach progresses of former years, could it be collected, would form a most instructive and amusing volume. Notwithstanding his supposed political sentiments, many of the emigrants from France, especially the priests, sought his acquaintance, and were partakers of his hospitality, and of his friendly counsel and aid. He lived in strict and cordial friendship with the pious clergymen of his neighbourhood, who were not numerous indeed, but they were “good men,” and their memory will be always precious. Among them there were the Rev. Mr. Hitchens of his own town, and the Rev. Mr.

Coffin of Linkingborne, and the Rev. Mr. Messenger of Callington ; and, not least, there was the celebrated Dr. Hawker of Plymouth. Of his friendship with the three former there was no abatement ; nor of his cordiality with Dr. Hawker, until the Doctor himself withdrew from all those who did not hold his own religious opinions. The writer of these lines well remembers Dr. Hawker's calling at his father's house, and saying, “I am come to drink tea with you, Mr. Birt, and afterwards to go with you to hear you preach ;” but in after life the Doctor separated himself, by the same rule of exclusion, from the evangelical clergy in general as from the body of dissenting ministers.

Mr. Birt's intercourse with his brethren in the ministry among the dissenters, whether of his own denomination or otherwise, was of the most affectionate and warm-hearted kind. For them his sympathy was always alive ; and no man could say more truly than he, “Who is weak, and I am not weak ? who is offended, and I burn not ?”

In 1793 he was called, by the illiberal conduct of the clergyman of a neighbouring parish, to publish his first vindication of the sentiments and practice of the Baptists. A member of his church, who resided in the parish of that clergyman, having, during the hottest period of the summer, lost two children by the small-pox, the first of them was suffered to be buried in the church-yard, but the reading of the service was refused. This, though intended as a hardship, was of course not so received. But when a grave only was asked for the second, even a grave was absolutely and uncivily denied ; and it was only after a considerable delay, that

“ ——— the charity of dust to spread  
O'er dust, a charity their dogs enjoy,”

was obtained in another parish. Yet, perhaps, after all, the clergyman who gave this refusal was moved more by superstition than by bigotry ; for it was his custom always, after performing the rite of christening, to retire, and gravely to break the basin which held the water, lest it should be profaned by being applied to any common use.

This affair, taking place in a rural district, made a great stir ; and the most absurd and calumnious charges were circulated against the Baptists, which



Mr. Birt met by a small pamphlet intitled "A Vindication of the Baptists, in three letters to a friend in Saltash," which town is situate in the parish of St. Stephen, where these things happened. This led also to the connecting of a burying-ground for the Baptists, with the meeting-house which was built at Saltash.

By the blessing of God upon his ministry, the place in which he had preached from the first became too strait for the church and congregation; and a vacant chapel in Morice Square, of considerably larger dimensions, being offered for sale, it was purchased, with the intention of occupying them both. This made it necessary that there should be another minister; and Mr. afterwards Dr. Steadman, for many years the highly esteemed president of the Northern Baptist Education Society, became the co-pastor of Mr. Birt. For a few years they continued to preach alternately at the two places of worship; and the church, which had become very numerous, was still accounted one. This arrangement, however, was found to be so exceedingly inconvenient, that it was determined, in the most friendly spirit, to form two distinct churches. Mr. Steadman continued to exercise the pastoral office in Pembroke Street, until his removal to Bradford; and Mr. Birt remained the pastor of the church in Morice Square.

In 1800, as before mentioned, he was sorely afflicted by the death of his invaluable "Betsey," the wife of his youth, his love for whom is so strikingly portrayed in his journal. She left seven children, the eldest a mere boy, the youngest one month old. This loss occasioned him the bitterest anguish. In the day time, his varied occupations in some degree dissipated his grief; but the deep groans which he used to utter during the nights, are still in the ears of the son whom he then chose to be his companion. It was at this time that his hair began to bleach, and to approach that glossy and unsullied whiteness for which it was so remarkable, and which he used facetiously to contrast with the *greyheadedness* of much younger men.

About two years after this, he was united to the excellent Mrs. Brown of Portsea, with whom he lived happily more than thirty years. A brief account of this estimable woman, who died in April 1833, appeared

in a former series of this magazine.

In 1803 he was seized by a violent inflammation of the lungs, from the effects of which he very slowly recovered. During his lingering convalescence, and while he was yet unable to resume his ministerial labours, he received the valuable assistance of several young men, who are now among our most eminent and successful ministers; and although, in his intercourse with them he sometimes used great freedom of remark, it may safely be asserted that they all loved him as long as they lived, and affectionately cherish his memory now that he is no more.

It was about this time that he formed a friendship which became an era in his life, and shed a happy influence over its whole remainder. This took place, to him, most unexpectedly. It was the habit of those who pretended to a monopoly of the gospel, to deery Mr. Birt as an Arian; and the late John Broadley Wilson, Esq., who had come to fill an office in the ordnance department, first heard of him in that character. Determined, however, to judge for himself, he went to hear Mr. Birt; and, instead of finding him an Arian, his sentiments and preaching were so much to Mr. Wilson's taste, that he not only became his regular hearer, but received him to the most affectionate and intimate intercourse. Mr. Wilson, having read and reflected much on the subject, was baptized by Mr. Birt, although he did not relinquish his connexion with the Church of England. Indeed, unless he had changed his views of ecclesiastical government also, he became thereby more consistently a member of that church; the inconsistency with her ritual lying actually with the multitude of her worshippers, who, contrary to her rubric, substitute sprinkling for dipping.

Mr. Broadley Wilson, who was a man of high connexions, entered life under the special auspices of the Marquis of Townshend, then Master General of the Ordnance, and with brilliant prospects of worldly advancement; but when he became converted, those prospects lost their charms for him; and after a certain interval he quitted the public service, and retired to his residence on Clapton Common. He was called by divine grace, under the powerful ministry of the late Rev. Rowland Hill, with whom he lived in the closest friendship, and who appointed him one of



his testamentary executors, in conjunction with Lord Hill.

Mr. Wilson's doctrinal sentiments were decidedly calvinistic, of the best school; and consequently he warmly contended for gospel grace, obligation, and duty. He was eminently a spiritually-minded and devotional Christian; and if his mind or conversation were turned to other channels, it was evidently by constraint, and it speedily recovered its heavenly bias. So consistent was he, that the closest observer could scarcely discover an imperfection, while modesty and humility gave a lustre to innumerable excellencies. His temper, naturally quick, when sanctified, served to give promptitude to his zeal and liberality, and to brighten the fire of his devotion. His benevolence was pure and unconfined; and not only did he give largely, without grudging or stinting, but he laboured and toiled to do good; and this with a feeble and tender frame, so as at length actually to tear himself out, and to bring on his death by exertions beyond his strength.

Although he avoided all active political interference, and political strife was most repugnant to his character, he did not conceal that his political opinions were decidedly liberal; and Washington, who owed his celebrity to a successful resistance to unconstitutional authority and arbitrary power, had few more enthusiastic admirers on that account than Mr. Broadley Wilson. His education, as might be expected from his family connexions, was that of the gentleman; and his manners were those of polished society. In a word, no man felt more than he that a Christian is not his own; and he "kept nothing back," it was all the Lord's. Such men are indeed rare; and it is an equal mystery why the Lord exhibits any such, and why he exhibits so few.

Mr. Birt was, constitutionally, a man of great personal and moral courage, and of an indomitable energy, until the illness before mentioned gave his nervous system a shock, from which it never perfectly recovered. On one occasion, he was sitting with the late Rev. A. Fuller, then on a visit to him, and remained for a considerable time looking silently and steadfastly on the countenance of his friend, and especially on his large and bushy eye-brows, to which Mr. Hall gave the name of "Fuller's Peace Establishment," when Mr. Fuller

at length inquired, why he looked at him so earnestly. "I was thinking," said Mr. Birt, "what a dreadful thing it must be to be smashed in pieces by your sledge hammer." "Not worse, I should think," replied Mr. Fuller, "than to be cut in two by your scythe." Now, however, if the scythe was not blunted, it was not always held in so close a grasp, or wielded with so fine a stroke. Before the period of this illness, he had always preached three times on the Lord's day, and many times in every week; but from that time he found his strength unequal to so many services. Yet he preached with the same animation and vehemence as ever; and could he have spared himself, more frequent preaching would have exhausted him less. He laboured abundantly still among "other churches;" and took many journeys, both to baptize and to preach the gospel. To a casual observer his strength and energies seemed to be unimpaired, and his spirits to have all their former elasticity and force; but he was subject to seasons of great nervous depression, during some of which he doubted that he was divinely called to the ministry of the gospel, or that he ought to continue to exercise it. But for these influences, it is not probable that he would have left the people of his first love, and of his first charge, among whom he had laboured successfully more than thirty years, and scenes endeared to him by a thousand tender recollections. He began his ministerial course with the fathers, many of whom had been removed; but their children had, in many instances, risen up in their place, who were the fruits of his own ministry, and regarded him with more than filial attachment. Of those, some now remain; and although so many years have elapsed, his name and memory are still honoured in the sphere of his earliest pastoral engagements. Many an anecdote is still told there, of his promptitude and zeal in the cause of Christ, of his able and successful ministry, of his cheerful and lively conversation, of his ready and forcible repartee, and of the generous undisguisedness of his nature. It will be long ere he is forgotten at Devonport, or among the Baptist churches of Devonshire.

It is true he had trials there. Whatever may be the case now, in those days the society and habits of Royal Dock Yards were not found very favorable to



the modesty, diffidence, or conciliatory manners of all those who belonged to them; and it so happened that several members of his church had office or occupation in the dock yard, a few of whom did assume certain airs which Mr. Birt found it hard to endure. Still this was no more than he had been used to from the first; and, with the same firmness of mind as aforetime, he would have as little regarded it, after the actual collision had passed away: but now it dwelt in his mind, dissatisfied him with his position, and inclined him to remove.

At length, in 1815, after invitations from different churches, he accepted the call to the pastoral office in Cannon Street, Birmingham; and thus, though not immediately, became a successor to his beloved Samuel Pearce, whose signature appears to Mr. Birt's call from the United Church of Plymouth and Plymouth Dock. This consideration, doubtless, had great weight in inducing him to prefer Birmingham; and the blessing of God abundantly rested on his ministry there. He continued to labour with his characteristic ardour; and his pulpit exertions were as animated as ever. Although he preached only twice on the Lord's day, his services on the week evenings were universally numerous; and the extraordinary ones were chiefly applied to the improvement of the younger members of his church and congregation, who returned his affectionate zeal in their behalf, by the most devoted attachment to his person and ministry. He still took the same lively concern in the welfare of "other churches," which had distinguished the earlier periods of his career; and was always ready to visit, counsel, and assist. He was as prompt as ever at the call of duty or of sympathy; and, although the seasons of nervous depression were more frequent and painful, and his system become more irritably excitable, he was still, when brought out, full of life and fire—still was he the enlivening and instructive companion, and still the soul-stirring preacher of the gospel of Jesus Christ.

In addition to the affectionate offices and intercourse of the many kind and faithful friends by whom he was surrounded in Birmingham, his residence in that town was rendered yet more pleasant to him, by the opportunities it afforded of interchanging frequent

visits with his dear friend Hall, who then lived at Leicester; and these opportunities were not neglected. About this time, the friends in Cannon Street, Birmingham, had made a noble and simultaneous effort, by which they had cleared off a large debt which had remained on their place of worship; and Mr. Birt suggested, that the example of the friends in Birmingham should be proposed to those in Harvey Lane, Leicester. Mr. Hall was far from sanguine; but Mr. Birt introduced the subject from Mr. Hall's pulpit. His interposition and arguments were taken kindly by the people, and had good success. During one of his visits to Leicester, he was surprised and somewhat alarmed, one morning as he left his bed-room, to see Mr. Hall at the foot of the stair-case, evidently waiting for him, his pipe in his mouth, his elbow on the banisters, and an expression of the gravest curiosity on his countenance. As Mr. Birt descended, Mr. Hall said, "I have been waiting here for you a long time; I want to ask you a question, about which I have been thinking all night." This raised Mr. Birt's curiosity to at least an equal degree with that of his friend; and at last it came out thus—"I want to know, Birt, why it is that every thing you have hitherto published has been upon baptism. I can't conceive how a man can continue all his life-time to write upon nothing but baptism."

In 1823, Mr. Birt was visited with a most alarming disorder, brought on by sleeping in a damp bed. His recovery was long scarcely hoped for; and although the specific complaint was removed, its effects remained with him to his dying day, and, far more than his age, debilitated and disabled him. It left upon him a most distressing spasmodic asthma, so that scarcely a day elapsed in which he had not to undergo paroxysms from which it seemed impossible he should revive. He was much afflicted, too, with polypous excrescences of the nostrils, which, as they grew, obstructed his free breathing; and, for several years, it was necessary almost annually to extract them by a very painful operation, which, however, both in the anticipation and the suffering, he bore with the greatest composure. They were not malignant; and did not trouble him during the last few years of his life. He now found that his frame, shaken

and weakened by this illness, and especially by these asthmatic spasms, was quite unequal to the responsibility and labour of the pastoral office, in such a church as that over which he then presided; and he resolved, therefore, to resign his charge, before the cause should have suffered from his inability to sustain the same degree of exertion as he had previously given to it. With great mutual affection, the church, which had then become very large, and has been increasing ever since, and he dissolved their connexion with each other, in 1827; and Mr. Birt then removed to Hackney.

For about a year after this, he preached the Lord's-day Evening Lecture at Dr. Cox's chapel; but he then found, that a regular engagement to preach even once on the Sabbath was more than enough, either for the anxiety of his mind, or the strength of his body. From that time forward, he preached occasionally at different places, as the intermissions of the cruel disease under which he laboured, permitted; and, he even ventured to administer the ordinance of baptism. His favourite exercise, however, was to preach in a hired room in the neighbourhood of Shoreditch church, which he called his cathedral, and where the Lord owned his labours. There is, now, a commodious place of worship and a good congregation on that spot. By degrees, the attacks of his disorder became so frequent, as to confine him for long periods to the house; and for months together, he was unable to take rest in bed; but remained all night in a sitting posture on a sofa. He was, thus, of course, though most unwillingly, constrained to preach less and less frequently, until he ceased altogether to attempt it. One of his last public exercises was, administering the ordinance of the Lord's Supper to the Baptist church in New Park-street, Southwark.

During the closing period divine grace shone in him most resplendently. "At evening time it was light." Never were meekness, patience, and even cheerfulness in suffering, more delightfully evinced. At times, he was still subject to nervous dejection; but his spirits had wonderfully recovered their elasticity, and rose as the sinking of the bodily powers indicated his nearer approach to the heavenly state. "I am full of days," he used to say, "I have had enough, and want no more." His feelings while

he was daily, and sometimes, hourly, familiarized with death by the sensations of a dying man, may be gathered from the following sentences of his letters:

"Hackney, Sept. 28, 1834.

"I have now entered into my 77th year, with the expectation that it is my last in this world of sin and sorrow. My regret is, not that my end is so near, but that I have not been more devoted to Him who gave himself for me. I attribute it to His grace, that my life has been, in any degree, consecrated to his service, and that I am now cheered with the glorious hope of being for ever like him, with him, and employed by him. My poor imperfect services in his cause have been attended with the greatest pleasure I have ever yet known; but, oh! the transporting delight that will be experienced, if I am ever permitted to serve in his presence, and in perfection! I have good hope, through grace, of being shortly thus engaged."

His removal to Hackney brought him again into the frequent society of his invaluable friend Mr. Broadley Wilson, who, as Mr. Birt's infirmities and sufferings increased, increased his kindness. It was, however, the will of Him, "round about whom are clouds and darkness," that Mr. Birt should be bereaved of his great earthly solace. Mr. Wilson took a very efficient part in many religious and benevolent institutions, and it so happened that, in one of these, some disagreeable feelings had arisen, which he was looked up to as having more influence than any other individual, to compose and heal. Always ready at the call of piety or of peace, he undertook this office, and, by too frequent journeys, and over exertion of mind and body, he brought on an illness which to the painful surprise of his friends, after only a day or two, terminated in his death, on the 16th of February, 1835. Mr. Birt's feelings on this occasion were thus expressed:

"Hackney, Feb. 22, 1835.

"My dear Son,

"For several days past I have been intending to write to you, but the sudden and very unexpected death of the best friend I have ever found on earth, has so affected me as to render me almost incapable of any thing besides meditating on my great loss. My great, my only support is, that He who gave him to me was dead and is alive again, and lives for evermore, and is the same yesterday and to-day, and will never know a change. Through his matchless grace, I



hope soon to meet my friend, where there shall be no more death."

Mr. Birt survived Mr. Wilson nearly three years ; and the same ministrations of kindness, which he had received from him whom he emphatically calls his "friend," were continued to the last moment by Mrs. Wilson.

On another occasion he writes:

"It is very evident that I shall soon go the way of all the earth. Nor do I lament it. I am weary and useless, and have a desire to depart and to be with Christ, which is far better than when things are at the best here. I feel much in the prospect of parting: but with respect to other things, the anchor is drawn up, and the sail is set."

In the last extract that will be given, he says:

"I am now entirely precluded from preaching. My lungs are become exceedingly weak; the spasms arrest me every night, and great difficulty of breathing awaits me every day; my strength evidently declines, and I expect soon to go the way of all the earth. But I trust, through rich and sovereign grace, that when the earthly house of my tabernacle is dissolved, I shall be admitted to the building of God, the house not made with hands eternal in the heavens. This good hope keeps me calm and patiently waiting for all the will of God concerning me. Never was I more, I might say, never was I so sensible of my entire unworthiness and insufficiency. I look to our Lord Jesus Christ, saying,

'A guilty weak and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Saviour, and my ALL.'

My support and peace are derived from his kindness, ability, and faithfulness alone; if he should fail me, I am undone; but he hath said, 'I will never leave thee;' and his presence and his favour constitute all my salvation and all my desire."

Thus he continued, sometimes so revived as to astonish, even his intimates, by the cheerful liveliness of his conver-

sation, and, at others, awakened their fears by apparent symptoms of an immediate departure, until the latter end of October, 1837, when a sun-shiny day tempted him to walk in the garden, and to remain there until he took cold. Yet no extraordinary alarm was excited, nor did he apprehend himself to be seriously worse. On the night of October 31st. he retired to rest, exceedingly weak indeed, but after a day of less suffering than usual, and dismissed his children who were with him, with assurances that they had no cause for unusual solicitude on his account. He lay in undisturbed sleep until about seven o'clock in the morning of November the 1st. when the nurse perceived a mortal change in his countenance, and summoned the resident members of his family, who reached his room just in time to witness his last breath. He did not awake to the consciousness of dying, but breathed his soul out gently on the breast of his Saviour; and, as he fell asleep bodily on the previous night, so at that moment, he literally slept in Jesus. "Mark the perfect man and behold the upright; for the end of that man is peace." He died exactly eight weeks after he had entered his eightieth year.

His remains were deposited on the 8th of November, in a vault under the Rev. Dr. Cox's chapel at Hackney, where lie also the remains of his second wife; in both instances, through the unsolicited kindness of their highly esteemed friend, Mrs. Waters, of Hackney. Dr. Cox officiated at the interment, and delivered, with much pathos, an address which presented a most accurate and vivid portraiture of his deceased friend. On the evening of Lord's-day, November 12th, Dr. Cox also preached to a crowded audience, in his own chapel, an able and impressive sermon on occasion of Mr. Birt's death, from this passage, "Having a desire to depart."

## PARAPHRASE ON THE THIRTY-FIFTH CHAPTER OF ISAIAH'S PROPHECIES.

Lo the solitude vast, where the deep silence reigns,  
Enchanted shall burst into song;  
O'er the desolate waste shall be heard the sweet strains,  
That float Salem's green groves among.

For the grand sylvan scenes of Libanus shall spread,  
 Where the thorn and the briar entwine ;  
 And the roses of Sharon their fragrance shall shed,  
 Embraced by the clustering vine.

For the glory divine in the desert shall dwell,  
 And the withering curse be no more ;  
 And loud hallelujahs eternally swell,  
 For Jehovah shall Eden restore.

Oh ! comfort the mourner with tidings of joy ;  
 Bid tremblers abandon their fear :  
 Say, Jehovah to save you his arm will employ ;  
 Soon, soon, shall the Saviour appear.

Then mellifluous songs from the dumb ye shall hear,  
 Though now they are silent and sad :  
 And bounding away like a roe shall appear,  
 The lame paralytic so glad.

For life's balmy streams in the desert shall flow,  
 Diffusing fertility round :  
 And wide-waving harvest shall plenty bestow,  
 Where the weed and the dragon were found.

And a path shall extend o'er the desolate wild,  
 By the foot of the wicked untrod :  
 The wayfaring man, though simplicity's child,  
 Shall not err in the heavenly road.

No lion shall roar in that region of peace,  
 Nor basilisk's poison destroy ;  
 The war-stirring trumpet's wild clamour shall cease,  
 And sorrow shall never annoy.

See ! Jehovah's redeemed all to Zion returning,  
 Their music loud swelling on high ;  
 Eternally fled the dark days of their mourning ;  
 Eternally hushed the deep sigh.

J. W.

Montrose.

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#### HYMN FOR THE BREAKING OF BREAD.

Living bread, sent down from heaven !  
 Source of all our bliss below !  
 Lamb of God, for sinners given !  
 Let us here thy presence know.

Once thy sacred body broken,  
 Was for us a sacrifice :  
 By this bread, the appointed token,  
 Shine before thy people's eyes.

Once thy precious blood was flowing,  
 To remove our sin and shame :  
 Now, dear Lord ! appear, bestowing  
 Every blessing through thy name.

Come, though all-sufficient Saviour !  
 Speak to every waiting breast :  
 Manifest thy gracious favour,  
 Fill us with thy peace and rest.

T. C.



## REVIEWS.

*Our Young Men: their Importance and Claims. A Prize Essay.* By F. A. COX, D.D. LL.D. 1838. 12mo. pp. 354. Price 5s. bound in cloth.

Every class of the community has, perhaps, some distinct claims on Christian benevolence and wisdom; but the claims of young men are certainly among the most pressing, and are greater than have been usually recognised even in theory. The length of the term during which they may reasonably be expected to exert influence on society either for good or for evil, the paramount station which they will occupy when the power of their elders has waned or entirely passed away, the degree in which their habits even now affect the welfare of their seniors, their juniors, and their equals in age, the need they have of guidance, and the love of independence which is growing up within them; these, and other considerations of a similar nature, render it exceedingly important that they should receive the attention of the wise, and that the efforts made to promote their interests and to train them for usefulness should be judicious and effective.

"Suppose the rising generation of other and bygone times had been what early, pious, and successful training might have made them: suppose the entire mass of our ancestry had been as intellectually and morally cultivated as we wish our children and successors now to be—that fathers had wisely directed their children, schoolmasters had judiciously instructed their pupils, employers had religiously watched over their apprentices, clerks, and dependents, authors had written nothing but what truth and goodness might have sanctioned, and ministers had breathed the spirit and exhibited the corresponding conduct, while they taught the doctrines and enforced the claims of Christianity, aiming to win souls to Christ, seeking the flock and not the fleece—unselfish, unmercenary, unworldly—affectionately and constantly subserving the best interests of the families committed to their care;—what might not, humanly speaking, have been the ameliorated condition of the Christian church? Growing up in the knowledge and love of God, they might have prepared the way for the wider and more effectual diffusion of the gospel, and by their influence, have transmitted to their sons and

sons' sons, impressions of the true character and excellence of religion, which would have enlightened, elevated, and sanctified the present generation. Had this supposition been realized, the state of the church of Christ must now have exhibited a most attractive aspect, and we should have been more capacitated to uphold the interests of religion. The men of this period being the youth of the past, would have been emancipated, in a happy degree, from the bondage of worldly secularities; piety would have flourished among all orders; the sanctity of the Sabbath would have been universally felt; the spirit of religion, transfused into the spirit of the laws, would have mitigated their severity, without impeding their justice; the furies of Orestes would have been driven from the fields of polemical discussion; sectarian prejudice, and the spirit of schism and separation would have been expelled from all parties; and the sympathies of religion would not have been annihilated, as they too often are, by hatred, and variance, and strife."

"Suppose, then, that at this time we could successfully cultivate the minds of our youth, and fill their hearts, by a divine blessing on the means employed, with the love of God and man, it is evident that all our ecclesiastical affairs, and especially our religious feeling towards each other as Christians, would be speedily changed. Let but the language of detraction be silenced; let the spirit of the gospel be evinced; let our young men, as they ascend to their stations in society, learn to reverence all Christian institutions; to be lovers of all good men; to understand that faith and charity constitute the basis of Christianity; that all true Christians form but one sect, one party, one household; that 'one is our master, even Christ, and all we are brethren;'—let them be made to feel that every one who is known to be a saint, ought to be hailed as a brother—and, that, while the members are many, the body is one; and let them devote the energy of their youthful powers, their intellect, their influence, their property, their time, as much as may be, their heart, to the interests of true religion; and the generations, now springing into maturity will indeed be as 'kings and priests to God,' and 'nursing fathers and nursing mothers to the church.'"

"On the other hand, if the young men of our times receive lasting impressions from the spirit of sectarian dislike and division that is now abroad; if they adopt the prejudices, animosities, and personal aversion which en-

venom the temper of so many professing Christians, of all denominations; if they pour the same exasperation, the same virus of theological haste into the pages they shall hereafter write, the sermons they shall hereafter preach, or the families they shall hereafter find or form—making the altar, the press, and the pulpit alike the instruments of discord, and the very fountains of malignity—why, then, 'Ichabod' may alike be written upon the pillars of the church and the state." pp. 228—230.

The volume from whence these observations are quoted owes its existence to an advertisement from the committee of the British and Foreign Young Men's Society, offering a prize of one hundred guineas for the best essay on "The Claims of Young Men on Society." The adjudicators, the Rev. J. Harris, of Epsom, and the Rev. J. K. Foster, president of Cheshunt College, have stated that several of the performances submitted to them were found to possess qualities which entitled them to high commendation, and to be characterized by distinguished talent. The treatise before us, however, approved itself to their judgment as decidedly the best; and, without knowing what the others were, or by whom they were written, it is within our province to say, that it is no dishonour to any man to have produced a work which should be reckoned second when the work before us was one with which it had to sustain comparison.

Dr. Cox has divided his essay into three parts. In the first he treats of the importance of young men to society; and this he illustrates by reference to their influence in domestic life, in social life, and in public life, and to the opinions and practices of ancient pagan nations, and of the Jews. In the second part, he treats of the persons on whom it especially devolves to watch over and promote the interests of young men, and points out the duties of parents, of teachers, of employers, of ministers, of authors, and of Christians in general, in reference to this portion of the community. In the third part, he descants on the advantages which would accrue from successfully cultivating the minds and hearts of young men, to themselves, to the church, and to society at large.

We should give copious extracts, were it not that we hope that the whole work will soon be in the hands of a large portion of our readers. It deserves perusal, and will furnish matter for serious con-

sideration. It contains much sound practical wisdom, which it presents to the mind in perspicuous and impressive language. The author has evidently given his best attention to the subject, and he illustrates its various bearings in a way that evinces much knowledge of human nature, and of the present condition of society.

*Letters from an Absent Godfather; or a Manual of Religious Instruction for Young Persons.* By the Rev. T. E. RIDDLE, M.A., Curate of Harrow, Author of "First Sundays at Church," &c. London, 1837. pp. 205. Price 6s.

The religious instructor, whether from the pulpit or the press, has no duty more important or arduous than the illustration and enforcement of practical religion. It is quite a mistake to suppose that error is restricted to doctrinal statements. It is possible so to mistake in the application of the precepts of the gospel as to weaken their authority, and so to attend to its ordinances as to make them vehicles of mischief rather than of good. The extreme difficulty of properly treating practical subjects, is probably one reason why they are not more frequently introduced in our public ministrations: the fact must not be wholly ascribed to the reluctance of our congregations to listen to such topics. It is unspeakably more easy to state and defend a doctrine, than to illustrate and enforce its sanctifying tendency; to administer christian ordinances, than to trace with minute distinctness, their holy design; to iterate the precepts of religion, than to show their application to the varied characters and circumstances of men; and to expatiate on the glories of heaven, than to portray the character to which alone they will be revealed. The extreme arduousness, therefore, of practical instructions may render the best-intentioned efforts nugatory or injurious, from the imperfect or erroneous views with which they are blended.

The work at the head of this article is intended to be strictly practical, and is obviously written, or rather compiled, with the purest and most benevolent purpose. It is meant to supply the instructions which a conscientious godfather would wish to convey to a youth at whose baptism in infancy he solemnly professed on his behalf an adherence to the christian faith, and a renunciation of "the world, the flesh, and the devil." Now it is the



very foundation on which these addresses rest which, in our opinion, goes to impair their utility.

Sponsorship, even were those who undertake the office and their manner of attending to it all that could be wished, is a question, not of ceremonial observance, so much as of profound practical moment, especially when viewed in connexion with the doctrine of baptismal regeneration. The attempts of Mr. Riddle to raise upon this basis a superstructure of holiness cannot but be cordially approved, but,

“Hic labor, hoc opus est,”

how arduous is the work, and how restricted must its happiest influence prove, as compared with the wide-spreading evils of the system on which it is built!

The varying and manifold opinions of churchmen as to the precise benefits conveyed by infant baptism form a curious subject of inquiry. Whilst Dr. Pusey and his compeers, the illuminati of Oxford and the Church, contend strenuously (and unhappily the formulary of administration *too well* supports their argument) for the regenerating saving influence of the rite, there are, we fear, many of the evangelical clergy of the present day with a strong leaning to this view of the subject. The uncompromising language of Newton, Scott, and many others who took the lead in the modern revival of religion in the establishment, is yielding to modes of expression obviously inclining to the sentiments which they laboured to explode.

Mr. Riddle, for instance, is decidedly evangelical in his general views, yet we find him saying in the character of a godfather, at page 21,

“You, my dear William, were an unconscious infant when you received this sign, means, and pledge of spiritual life and the favour of Almighty God; and the requisite promises were made on your behalf by others. —A covenant, however, was really made, according to the circumstances of the case; and the covenant fully and accurately stated is this: God graciously took you at that moment into his favour, and pledged himself to give you all needful spiritual blessings as soon as you should be capable of receiving them, and until you should forfeit them by the breach of your own engagement; and you on your part, became bound as a recipient of divine grace, and in the strength given to you, honestly and earnestly to renounce sin, the world, and the devil, to believe in God and to serve him, as soon and

as long as you should be capable of understanding this obligation and of making any effort to fulfil it.”

He also quotes, with evident approbation, a passage from Bishop Bradford, in which the following occurs:

“Those who are regularly baptized are incorporated into the visible Church of Christ, and thereby entitled to the pardon of their past sins, and received into the number of the children of God through Jesus Christ; and as they are dedicated to the Holy Ghost, together with the Father and the Son, so they have a right to expect and depend upon his assistance, so long as they do not wilfully violate their baptismal covenant; they are born again, or regenerated into a new state, entered upon new relations, obliged to live new lives; they are admitted into that body of which Jesus Christ is the head, and in which the Holy Spirit dwelleth, in order to quicken and sanctify, to direct and influence, all its members which do not resist and refuse his conduct. This is baptismal regeneration, and which will be attended also with the renewing of the Holy Ghost, where there is no obstruction to his sacred influence.” pp. 25, 26.

We might suppose that the truth or error of baptismal regeneration was capable of proof by the simplest process of investigation—that of facts. If true, we might expect to see the proofs of renovation in the opening character of childhood; to find the dawn of existence bright with celestial radiance, and the first-fruits of youth “holiness unto the Lord.” At least, there would be some evident distinction of character in these Neophytes, these children of the covenant, these regenerated spirits, and the offspring of the Quakers and the Baptists—those unhappy outcasts, who, withheld by the error of their parents from the sanctifying drops that should fall upon the brow of infancy, remain still under the blight, and amid all the darkness of the fall! But is it so? Can man or angel say which is the regenerated, or which the accursed? Is not every shade of distinction ascribable to causes wholly independent of their baptism, or the contrary? Will not the neglect of early instruction and discipline leave the subjects of baptismal regeneration the slaves of ignorance, irreligion, and vice; whilst their use under the divine blessing, imparts to those who, on the supposition that the doctrine of the Church of England is true, are objects of the profoundest sympathy, an influence which renders youth an offering consecrated to God; shapes the lisplings of childhood into

prayer, and makes the beginning of life the dawn of a happy immortality?

It is amusing, by the way, to find in the work before us, quotations from our friend Joseph John Gurney—a godfather counselling the object of his solicitude in the words of a Quaker!

The appointment of sponsors in connexion with infant baptism, though unwarranted by Scripture, repugnant to reason, and on practical grounds most objectionable, involves, nevertheless, a tacit and important recognition of the principles of the Baptists. The Church of Rome, in receding from apostolical precedent, did not, as many pædo-baptists of modern times do, baptize infants on the faith of their parents, but required from them, in the persons of their sponsors, an avowal of *their own* faith in Christ, and renunciation of “the world, the flesh, and the devil.” The office of sponsors proceeds on the supposition that a profession of repentance, faith, and obedience is indispensable in the persons to be baptized. This practice was retained in the Church of England at the Reformation; but whilst it recognises our principles, it is difficult to heighten the evils of which this compensatory machinery is productive. Can anything be more contrary to sound sense, not to say revelation, than that persons should come forward to profess on behalf of another, that other being “an unconscious infant,” (p. 21,) a belief in truths which claim the exercise of the understanding, and the submission of the heart—a renunciation of “the world, the flesh, and the devil,” ere he has been tried by the fascinations of the one, or the temptations of the rest—an obedience to Christ, whose claims he is incompetent to estimate, and whose yoke he may probably spurn! And this, too, in the face of millions of instances in after life of utter, reckless, and lasting neglect of all the professions, promises, and vows made in their name amid all the solemnities of religious observance, prayer, and praise! But the practical influence of this system on the persons concerned, is the worst consequence arising out of it. A transfer of responsibility in religion is utterly vain; and how dangerous the illusion, should it get possession, as well it may, of the minds of youth, that they, at least till they arrive at that indefinable period, years of discretion, or till their confirmation by the bishop, need not load themselves with obligations which others have undertaken to sustain!

But what is the influence of this system on the sponsors themselves? How are they affected by the vows which they make, and the obligations which they voluntarily undertake? Is not this solemn office of sponsorship in the vast majority of instances sustained without the slightest reflection, and regarded, with all its parade of promises, simply as a form? How should it be otherwise when they themselves are notoriously ignorant of what be “the first principles of the oracles of God,” and are wholly unregulated by the spirit or the laws of the gospel? The inconsiderate assumption of so momentous a trust, followed by the habitual neglect of its observation, must, we should suppose, weaken the foundations both of morals and religion.

Even in those instances in which the office of sponsor is undertaken seriously and in a spirit of piety, innumerable difficulties surround the discharge of its duties. In some things it is wholly impracticable; in others, it would be at variance with that right of private judgment and decision which is at once the duty and the privilege of all; and in not a few, would intrude rudely and painfully on the privacies, sanctities, and engagements of domestic life. But it is not attempted to discharge these duties: like obsolete laws, they become disregarded; or if occasional admonition indicate that the relation is not wholly forgotten, how does this answer to its claims, or fulfil its vows? We are at a loss to estimate the feelings with which a serious mind can reflect on the obligations under which it has placed itself with reference to those of whom it cannot tell whether they will be distinguished for wisdom or for folly—will sit at the feet of Jesus, or occupy the scorners’ chair!

To meet in some respects the claims of this mystic relation is the object of Mr. Riddle in the work before us; nor is it possible to doubt the piety and benevolence of its author. Stripped of its assumptions as to the benefits and privileges of infant baptism, it is in many respects an excellent manual of practical religion. It is, as we have intimated, rather a compilation than an original production, and contains extracts of extreme interest and beauty from various eminent writers, especially Isaac Barrow, Fenelon, and Baxter: a handful of flowers bound with a band of nettles.

“Terra salutares herbas, eademque nocentes,  
Nutrit; et sortice proxima sæpe rosa est.”



## BRIEF NOTICES.

*Seven Letters to the Society of Friends upon the Perpetuity, Subjects, and Mode of the Rite of Baptism, &c.* By THEOPHILUS. pp. 64. Price 6d.

The Society of Friends have long been honourably distinguished by steady and liberal zeal in promoting the great and necessary object of diffusing throughout the world the Scriptures of truth. There is reason to believe that this has exercised a reflex beneficial influence on their own body, by inducing a more devout and careful study of the inspired volume. The result has been, that many among them have been convinced of the error of their system, in rejecting those ritual observances which Christ, in his wisdom and grace, has appointed in his church, and have evinced their sincerity by rendering obedience to this part of their Lord's will. The subject has thus been brought under consideration of the body at large, and it seemed highly desirable that some attempts should be made, in a condensed form, to guide those whose minds are exercised more especially on the initiatory rite, to scriptural views as to its nature and authority. This is the professed design of the author of this tract, and he has executed it, in our opinion, with much judgment and ability. The principal part of his little work is devoted to the proof, that baptism in water was intended to be perpetual, and we know not where to find this part of the subject more ably handled. He shows a thorough acquaintance with the controversy; and in the letters referring to the *subjects and mode* of baptism, judiciously avails himself of the clear and decisive testimonies of Barclay, Penn, and other eminent writers among the Friends. The spirit of the tract is admirable; and if it should be perused by any whom it does not convince, they cannot, we should think, be otherwise than gratified by the Christian temper of the author, and impressed with respect for the ability he has displayed. These letters may be read with advantage, not only by the parties for whom they are principally intended, but by any others who may desire information on the important subject to which they refer.

*Infant Sprinkling is not Christian Baptism.* pp. 83. Price 1s. 6d.

Though this work is anonymous, we have reason to believe that it is the production of a respected minister, whose name, if given, would have increased its circulation. It displays a candid spirit, extensive reading, and a thorough acquaintance with the subject of which it treats. It is not so strictly defensive as publications on our side of this question generally are: it assails infant sprinkling, and

illustrates its pernicious influence on the church and the world, in a manner which will perhaps surprise many good men, but which deserves the serious consideration of all.

*The Happy Transformation; or, The History of a London Apprentice: An Authentic Narrative, communicated in a series of Letters. To which is added, A Warning Voice to the Young, or The Ways of Sin shown to be both Seductive and Dangerous. With a Preface by W. H. Pearce, Missionary from Calcutta, to whom the Letters were addressed. The profits to be devoted to the cause of Missions.* 24mo. pp. 129. Price 1s. bound in cloth.

Apprentices and masters may read this narrative with equal advantage. Mr. Pearce certifies that it is true, and we assure our readers that it is deeply interesting. It exhibits the career of one who lost, during his apprenticeship, the habits of integrity and sobriety to which he had been trained, plunged himself into dissipation, and pursued a course which would have terminated in temporal and everlasting ruin had not sovereign grace interposed. After his liberation from a metropolitan jail he returned to his native town; the gospel which he heard from a Baptist minister, on whom his parents attended, was felt to be suitable to him in his unhappy and degraded condition; he received it in faith and love, and after suitable preliminary engagements, he went to India to preach among the heathen the unsearchable riches of Christ. Every Christian reader of the tale will acquiesce in Mr. Pearce's remark, that "a change so blessed as it regards himself, and so important to the welfare of others, may well be designated a 'Happy Transformation.'"

*An Apology for Religious Freedom.* By PIERS EDMUND BUTLER, B.A., lately Curate of St. Margaret's, Ipswich. Ward. 8vo. pp. 22.

Mr. Butler has lost whatever honour accrues to a minister of Christ from state patronage, and whatever prospect he originally had of enriching himself by the ministerial office. But he has gained the liberty of doing his work according to his views of the will of Him to whom he is accountable, and by whom alone crowns of righteousness will be dispensed. We welcome him to our ranks, and wish him success, both in the promulgation of the gospel among sinners, and in his endeavours to teach fellow disciples to "stand fast in the liberty wherewith Christ has made us free."

*Charity, or Christian Love. A Sermon, delivered as a Monthly Lecture, at the Indu-*

*pendent Chapel, Brunswick Square, Bristol* October 12th, 1837. BY THOMAS S. CRISP. Published by request. 8vo. pp. 39.

In this discourse, Mr. Crisp explains the nature of Christian love, and points out some of its principal characteristics and exercises. It is a judicious sermon, and happily exemplifies the benign and candid spirit which it inculcates.

*Practical Observations on the Asphaltic Mastie, or Cement of Seyssel, now extensively employed on the Continent for Pavements, Roofing, and Flooring, for Hydraulic works, &c., &c.; Explaining its Nature and Manipulation, &c.* By J. W. SIMMONS, Civil Engineer and Surveyor; late of the Royal Observatory. 8vo. pp. 27. Price 1s.

We should think that this pamphlet deserves the attention of competent judges of such matters as it treats of, who may have in view the erection of places of worship. If its representations correspond with fact (and some high attestations are given), the newly imported cement of which it speaks, must be an economical and excellent material for the flooring of chapels, and especially adapted for the construction of baptisteries.

*Love to Christ defended and enforced. A Sermon preached in the Baptist Meeting-house, Luton, on Sunday, November 19, 1837; on the Death of Miss Martha Mead.* By HENRY BURGESS. pp. 20.

Judicious and persevering Sabbath School teachers are valuable members of the community; and love to Christ is the only principle by which their character can be formed. May this sermon be the means of exciting many to tread in the steps of her whose brief career it commemorates!

*Select Meditations for every Day in the Year; being consecutive portions from Sermons by Bishop Reynolds, with suitable texts of Scripture prefixed. Arranged and Edited by the Rev. CORNWALL SMALLEY, A. M.* Price 5s. 6d.

The portion of Bishop Reynolds's works thus arranged, is his series of seven sermons on the 14th chapter of Hosea. It is impossible to read them in a devout frame of mind without spiritual advantage, for they are full of scriptural truth. A short portion read every morning, must tend to godly edifying.

*The English Martyrology abridged from Foxe.* By CHARLOTTE ELIZABETH. Vol. II. pp. 430. Price 6s.

We know of no species of reading, next to that supplied by the book of God, of which the moral tendency is more excellent than that of Christian biography, and of all Christian biography that of the Martyrs occupies the first place.

*What can I do? Three Letters to a Friend, on the importance of personal effort for the Conversion of Sinners.* 1838. pp. 39. Price 8d.

This tract consists chiefly of extracts from a work on the subject by Mr. Hinton. The delicacy with which it is got up suggests the idea that it is intended principally for circulation among ladies, and it is well adapted to stimulate them to useful exertion.

*Divine Emblems. Embellished with Etchings on Copper after the fashion of Master Francis Quarles. Designed and written by JOHANN ABRICHT, A.M.* Price 4s. 6d.

Old Francis Quarles is a master in his art. The present author has studied diligently in his school, and follows him with willing and lively, though still it be with unequal steps. At the same time having a little taste this way, we acknowledge ourselves to have been much pleased with his performance.

*The Secret Disciple encouraged to avow his Master.* By the Rev. J. WATSON, late of Union Chapel, Islington, pp. 93. cloth. Price 1s. 6d.

In most congregations there are persons into whose hands a judicious discourse on this subject might be put advantageously; and this is well adapted to meet their difficulties, and excite them to make that profession which interest and duty demand.

*The Sick-Nurse's Manual.* By a Lady. Price sixpence.

The miseries of a sick bed may be so much alleviated by good nursing and so much aggravated by unskilful attendance, that we hail with great pleasure a little publication which gives judicious advice respecting quietness, cleanliness, ventilation, night-watching, bed-making, administering medicine, blisters, leaches, water-gruel, and many kindred topics.

*The Means of Preserving Health.* By the Author of "The Sick-Nurse's Manual." Price sixpence.

To be well nursed when ill is pleasant, but to be free from the need of nursing is still pleasanter. If the suggestions respecting food, dress, bathing, and exercise, which are given in these pages, were uniformly observed, there would certainly be a much more limited demand for good nurses than there is at present. In the existing state of society, however, both publications are salutary.

*Immediate Emancipation. The Speech of Lord Brougham in the House of Lords, on Tuesday, Feb. 20th, 1838, on Slavery and the Slave Trade.* London: Printed for the Central Emancipation Committee. Haddon. 12mo. pp. 24.

So much eloquence was never before sold for one penny. The circulation of this speech has greatly promoted the good cause on behalf of which it was delivered.



## INTELLIGENCE.

### FRANCE.

#### BAPTIST CHURCH AT BAISEUX—IN THE DEPARTMENT OF THE NORTH.

Baiseux is a pleasant little village situated on the frontiers of France, and partly in Belgium. In 1820 there was but one Protestant family, and that family were not acquainted with the great truths of the Gospel. How wonderful are the ways of our God! An old copy of the Bible was bought by one member of the family, and was the instrument in the hands of the Lord, of exciting the attention of the father to spiritual and divine things. It was not long before he discovered that there were some Christians at a neighbouring village named Lannoy, and he found intercourse with them. Anxious to do something for his own family and his neighbours, he requested an Evangelist to come to his house, and expound the Scriptures. The Evangelist, who is now the Baptist minister at Bertry, cheerfully complied with his request, and went every week to Baiseux, to preach the Gospel to a few people who met together in this house. The Lord graciously blessed the word. Two members of the family and six other persons were turned to God. The farmer then began to establish a little chapel in his house; which excited at first some opposition on the part of some bigoted Roman Catholics, but without success. The new converts began to exert themselves in every way to do good; by selling Bibles and tracts, and by conversing with their neighbours. It is a fact which is generally observed, and not peculiar to the Christians of Baiseux that newly converted Roman Catholics are particularly distinguished by their zeal in declaring to all around them the mercy and grace of God. This little flock was committed to the pastoral care of Mr. Thieffry, who was an agent of the Baptist Continental Society, and his zealous labours were so richly blessed, that in one year after, the year 1825, the number of the converts had increased to twenty, and since then there have been from time to time additions to the church.

In the year 1836, a gracious influence visited this place. The circumstances were these. It was agreed by a number of Christians that they would meet at Baiseux and dine in a friendly and Christian way, in the orchard of the pious farmer who had fitted up the little chapel in his house. Everything was made ready for the 25th of September. The day was most beautiful, and by ten in the morning more than 200 Christians of various denominations, from every part of

the north of France were assembled. At eleven o'clock they held a prayer meeting, over which M. Thieffry presided. At one, they all sat down at two long tables placed in the orchard, and dined together. It was indeed a brotherly meal; and the whole was conducted in such a truly Christian manner that a few Roman Catholics who were there as spectators were much affected with the kind and Christian deportment of all the guests. At three o'clock the tables were removed; and a great many people from the neighbourhood, Roman Catholics, having heard that there would be preaching at that hour, came together in the orchard. There were present, at least 1000 individuals. A few verses were sung, and M. Gambier, an evangelist of the European Missionary Society, opened the meeting by prayer. M. Marzials, the pastor of the Protestant National Church of Lille, preached from Isaiah lv. 1, proclaiming to his most attentive audience the entire freeness of salvation. After which the Baptist minister added a few words. A hymn was sung, and a fervent prayer offered up by a plain brother at Baiseux ended this sweet and solemn service. All the Christians present were thankful to the Lord for this day, and there was a great feeling of wonder excited amongst the Roman Catholics who were present. The Lord was pleased to open the hearts of a few individuals on that day, and seven more members were afterwards added to the little Baptist church of Baiseux.

Surely true Christianity is an astonishing blessing, and such it has proved in every respect to our brethren at Baiseux. Before their conversion, twenty-two of our friends could not read, and their minds were in the ignorant and torpid state which is usually characteristic of the peasants in this part of France. Now, they can read, and by the reading of the Scriptures and other books, they have received a mass of new ideas, which make them quite a different sort of people. The Roman Catholics are quite struck with their general conduct, their excellent temper, and their kindness towards one another.

For the last two years there has been such an increase in the congregation, that the little chapel could not hold the half of it. Frequently have they been obliged to go and worship in the yard. What then was to be done? Our friends are all (with the exception of one, who has a little property) people labouring for their daily bread at wages of a shilling a day; and as trade has been very bad for the last two years in the north of France, many of them have occasionally

during the winter been without the necessities of life. However, by the advice of a few friends, and after much prayer, they resolved to erect a chapel. The farmer kindly gave a piece of ground for the site, and the other friends made a collection amounting to £30 sterling. A few others gave some wood, &c. Therefore trusting in the Lord they began; and they finished the chapel by the end of July, 1837.

The 16th of August was the day of its opening. The place was crowded, and the services appeared to excite a deep interest in the minds of all present. Many a heart was filled with thankfulness to God for this new place of worship. Since that time the church has gone on increasing.

These dear people have done their utmost towards paying for the building. There is however, a heavy debt of £82 still remaining upon the chapel, a part of which must be paid in the month of June next. It is sometimes a matter of anxiety to our friends to know how they are to meet this demand, as they have no means of their own of doing it. Under these circumstances, they direct their eyes to you, dear English brethren, who have received both the ability and the heart to give. Surely this church which is, in some respects, the fruit of your charity, shall not be left to suffer distress, and the ridicule of the world. No, in the name of the Lord, you will generously come to their help and assist them to pay that debt which they have contracted for the cause of truth.

The preceding statement, written by Mr. Marzials, of Lille, is communicated by Mr. Joseph Gurney, who adds, in a note to the Editor—"Mr. Marzial, though not a Baptist, has very kindly taken great interest in their cause, and I told him when he mentioned the matter to me, that if he would draw up a statement for the Magazine, I had no doubt the Editor would insert it. I know something of the parties through the Baptist Continental Society, when it existed. Mr. Thieffry is a very devoted and useful man, and altogether, I believe the case to be one peculiarly deserving assistance. Mr. Marzials says that if it should be thought desirable to append the names of any contributors, he shall be happy to give his name for £2.—I shall have much pleasure in subscribing £5."

#### THE NEW SELECTION OF HYMNS FOR THE USE OF BAPTIST CONGREGATIONS.

THE Trustees of the Hymn-book which was published ten years ago under the title of "A New Selection," have had great reason to rejoice in the success which has attended the undertaking. More than 60,000 copies have been sold; the capital which had been borrowed for the enterprise has been

repaid; and profits, to the amount of nearly £900 have been distributed among the widows of Baptist Ministers and Missionaries.

The introduction of the volume into many congregations has however been impeded by the absence of certain hymns which had established themselves in the affections of devout persons who had been long accustomed to their use. In some of the churches in which the book has been cordially received, it has also been thought that it would be an improvement if these hymns were added. The trustees were long restrained from compliance with a wish in which they themselves participated, by a reluctance to make such alterations as might occasion inconvenience to the possessors of the volume in its existing state. They felt also that a new hymn-book must always sustain disadvantage in a comparison instituted between it and the hymn-book, be it what it might, which had enlisted in its favour the recollections of youth, and of those early scenes in Christian experience, which are often remembered with emotion of deep interest in more advanced stages of the human life. The hymn-book which a Christian used in the morning of his day, is often associated in his subsequent feelings with the first surrender of his heart to Christ, with the consolation which succeeded to fear and anxiety, and with the friends with whom he then worshipped, some of whom have been endeared since by removal to other apartments in their father's house. To make any material alteration in the work, was to encounter again these prepossessions, and to part with advantage which was beginning to accrue from the same principles of our nature. At length, however, the trustees determined to consult judicious friends in various parts of the kingdom on the subject, and the answers which they received evinced a prevalent desire both that an addition should be made to the number of the hymns, and that a new arrangement of the whole should be adopted.

A Committee was therefore appointed to revise and enlarge the work. They have deliberated both separately and unitedly on a great number of suggestions made to them, from various quarters, respecting the omission, addition, and alteration of particular hymns. In doing this, they have had ample evidence of the diversity of taste existing among their friends, and of the absolute impossibility of producing a hymn-book which should secure unanimous approval. In submitting the result to the attention of the churches they feel, nevertheless, a strong hope that this hymn-book will be generally regarded as a decided improvement upon its precursors. The responsibility has not rested on any one individual: each member of the Committee has found it necessary in some cases to yield to the opinion of his



coadjutors. Each has had to surrender some hymns the introduction of which, he advocated, and to submit to the admission of some against which he gave his individual vote. They believe, however, that nothing essential to the excellence of a hymn-book for the denomination has been omitted, and that nothing worthy of decided disapprobation has been retained. Their task would have been far easier, if it could have been supposed to accord with general convenience to make the book double its present size. It now contains one hundred hymns more than the former editions. A very few have been omitted,—principally hymns derived from Dr. Watts's Lyrics and Sermons, which are usually printed in recent editions of his hymn-book, and which could therefore be spared from the supplementary volume.

To obviate the inconvenience to the possessors of former editions which would otherwise arise from the introduction of this new one, the hymns have been printed with double numbers, the number of the hymns in the old editions being inclosed in brackets. For example, as the 100th hymn in the former arrangement is the 215th in this, the hymn can be announced to the congregation thus: "The 215th hymn in the Selection; old editions, hymn 100th." In congregations into which the book is now for the first time introduced, this will of course be unnecessary. Should any congregation in which the work has gained acceptance prefer confining themselves, for the present, to the hymns which were in the former editions, the person who selects the hymns can do this, as he can see at a glance whether a hymn is one of the new, or one of the old ones. Still further to obviate difficulty, a table is appended by which a hymn announced according to the arrangement in the old book, can at once be found in this.

The Committee have felt exceedingly averse to a practice in which the compilers of hymn-books have generally indulged, of altering according to their respective tastes the compositions which they have selected. In by far the greater number of instances, such alterations have impaired the consistency and beauty of the hymn, instead of improving it. Yet so extensively has this practice prevailed, that it is often impossible to return to the original without seeming to introduce a novelty. No plan can be adopted which shall not wear the appearance of having made arbitrary amendments. If four persons have used four different selections, it will be found on comparison that many a verse has four different readings, while perhaps the original differs from them all; in coming, therefore, to the use of one book, three of them at least must find a different reading from that with which he is familiar. In some popular hymns the various readings

are so numerous that identity is almost lost, and the original cannot now be ascertained. In many cases the Committee have felt that they had only a choice of evils before them, but they have generally, other things being equal, given a preference to the words of the original writer. Sometimes, however, when the variation was not injurious, and had been familiarised to the public ear, it has been thought best to adopt it.

Great care has been taken to render the indexes of texts and subjects both copious and correct.

May the result of this undertaking, which has proved to some who have engaged in it far more laborious than they had anticipated, be an alleviation of the sorrows of many who have shared in the privations and cares to which the ministers of Christ are often subject; the advancement of devotional propriety in the churches of our Lord; and an increase of glory to him who deserves our best homage, and whom we hope to praise hereafter in strains incomparably superior to any which the most gifted inhabitants of this vale of tears can furnish.

It is confidently expected that the volume will be ready for delivery in the course of the present month. Applications may be made for it to Mr. John Haddon, Printer, Castle-street, Finsbury.

#### THE LONDON ASSOCIATION.

The London Association of Baptist Churches has published its Fifth Circular Letter, which gives an interesting historical sketch of the rise and progress of the Associated Churches. It appears that their Fifth Annual Meeting was held in Park Street Chapel, on the 24th of January, when, after reading and prayer by the Rev. E. Steane, the Rev. J. H. Hinton, M. A., preached from 1 John iii. 20, "But we have an unction from the Holy One." At 5 o'clock, in the absence of Dr. Cox, through domestic affliction, the Rev. E. Steane was chosen Moderator, when more than 600 persons, members of the Associated Churches and others, drank tea together in the chapel, which, through previous excellent arrangements, was conducted with the greatest order and decorum.

At half-past six, the moderator opened the meeting for business by a short address; the Rev. R. W. Overbury prayed; the annual letters were read; mostly by their respective pastors; the Rev. S. Brawn, of Loughton, gave a short address, and the Moderator dismissed the assembly.

#### ORDINATIONS.

SWEENEY, SHROPSHIRE.

On Thursday, August 10th, 1837, a Par-

ticular Baptist church was formed at Sweetney, near Oswestry, Shropshire; over which Mr. David Crumpton, of Shrewsbury, was ordained pastor the same day.

#### WEST DRAYTON.

The ordination of Mr. W. Nash, of Eton, as pastor of the Baptist Church, West Drayton, Middlesex, took place on Wednesday, the 11th inst. The Rev. J. George, of Harlington, commenced with reading and prayer; the introductory discourse was delivered by the Rev. F. A. Cox, D.D., LL.D., from Rev. i. 12, 13, who also asked the usual questions; after which, the Rev. L. Hall, of Poyle, Independent, offered the ordination prayer; the Rev. G. Hawson, of Staines, (Mr. Nash's late pastor) delivered the charge, founded on Rev. ii. 10, (last clause), and Mr. Buckland, of Wraybury, concluded with prayer. In the evening the Rev. J. Broad, of Kensington, preached to the people, from Mark vi. 4.

#### MAIDSTONE.

The church meeting in Zion Chapel, Brewer Street, Maidstone, described in the lists as the third Baptist Church in that town, has, by the advice of its pastor, the Rev. G. Aveline, united itself to the Baptist Church in King Street, under the pastoral care of the Rev. W. Groser. It was formed in 1831, principally by persons who had recently seceded from King Street. It was weakened by a division in 1833, when its pastor, the Rev. S. Cornford and his friends withdrew, and formed a 4th church in Union Street. It has since passed through several vicissitudes, and at length determined to cease to maintain separate worship. The majority of its members have been received into the church in King Street; but some of its original founders will, it is believed, continue to worship in Zion Chapel, which has been let to the Countess of Huntingdon's connexion, by whose ministers it is now supplied.

#### RECENT DEATHS.

##### REV. J. JONES.

On Sunday, Feb. 25, 1838, died, in his 29th year, the Rev. J. Jones, Baptist Minister, Sabden, near Clitheroe, Lancashire. He was a young man of high and varied excellencies, humble, devout, and not unlike Brainerd in his aspirations after holiness of character and spirituality of mind. As a

preacher, he was solid, judicious, and affectionate, and was eminently useful during the brief period of his ministry.

His death is deeply lamented by the churches and ministers in the neighbourhood; and, above all, by the people among whom he laboured for near five years.

##### HENRY TRITTON, ESQ.

Died, on Friday last, April 20, Henry Tritton, Esq., of St. John's Hill, Battersea, and of the banking house of Barclay, Tritton, and Co., 54, Lombard Street. Mr. Tritton was the firm and much attached friend of the late excellent Joseph Hughes, and acted as Deacon of the Church at Battersea, during his life time, and to the day of his own death. In him the poor of the neighbourhood, the church at Battersea, and the public religious and benevolent Institutions of our country have lost a steady and liberal friend. He conducted himself with much considerate kindness towards the late amiable pastor at Battersea, the Rev. Enoch Crook, of whom an interesting memoir, from his pen, appeared in this Magazine; and felt a lively interest in the settlement and comfort of the Rev. J. M. Soule, who has recently entered upon the charge.

Mr. Tritton's health has long been very delicate, but his removal, at last, was rather sudden. It found him not unprepared to enter into the joy of his Lord. A widow, herself the subject of much personal affliction, and four affectionate and dutiful children, survive to mourn her loss.

#### THE APPROACHING MEETINGS IN LONDON.

A list having been given in our last number of the Annual Meetings of the Denomination in the metropolis, it has not been thought necessary to announce them again in this; but they will be found, with some others, arranged chronologically, in the List of Lectures and Public Meetings on the wrapper.

#### APPROACHING MEETINGS IN THE COUNTRY.

##### HASTINGS.

The new Baptist chapel in Wellington Square, Hastings, will be opened, D.V., on Tuesday, May the eighth, when sermons will be preached by the Rev. Dr. Cox, and the Rev. Eustace Carey. On the following day the ordinance of baptism will be administered, and on Thursday it is intended that a church shall be formed, and the Rev. P. J. Saffery take the pastoral office. The Rev. J. J. Davies, E. Steane, T. Griffin, J. Smith, Dr. Murch, and other ministers have engaged to take part in the attendant services.

#### THE BUCKINGHAMSHIRE ASSOCIATION



of Baptist churches is to be held at Princes Risborough, on Wednesday, May the ninth. Brethren Dobney and Theobald to preach.

THE ESSEX BAPTIST ASSOCIATION will hold its annual meeting at Earl's Colne, on Tuesday and Wednesday, May the 15th and 16th. The brethren Pilkington, of Rayleigh, and Wilkinson, of Saffron Walden, are expected to preach.

THE BEDFORDSHIRE ASSOCIATION of Baptist churches will hold its annual meeting at Wooton, on Wednesday, May the sixteenth. Brethren Brooks, of Ridgmount, and Whittemore, of Rushden, are expected to preach in the morning, and brother Gray, of Northampton, in the evening. The letters from the churches will be read in the afternoon.

THE EAST KENT ASSOCIATION of Baptist Churches is to meet at Deal, on Tuesday and Wednesday, May 29th and 30th. The brethren Pledge, of Margate, and J. M. Cramp, of St. Peters, to preach. The meeting of the East Kent Baptist Missionary Society, to be held on the evening of the second day.

THE BEDFORD UNION will be held on Wednesday, May the thirtieth, when the Rev. J. Hill, of Oxford, is expected to preach in the morning at 11 o'clock.

The next annual meeting of the SOUTH WEST ESSEX ASSOCIATION of Baptist churches, will be held at Waltham Abbey, on Wednesday May the 30th, 1838, when Mr. Finch, of Harlow, is engaged to preach in the morning. On the encouragements to intercessory prayer, and Mr. Kendall, of Chadwell Heath, in the evening. The morning service to commence at 11, and the evening at 6 o'clock.

THE WEST KENT AND SUSSEX ASSOCIATION of Baptist churches, will be held, D.V., at Zion Chapel, Chatham, on Tuesday and Wednesday, June the 5th and 6th. Brethren Rogers, of Eynsford, and Watts, of Crayford, to preach. The services commence

on Tuesday afternoon at three o'clock, when the letters from the churches are read, and conclude on Wednesday evening with a public meeting of the West Kent Auxiliary Baptist Missionary Society.

The next meeting of THE SOUTHERN ASSOCIATION will be held at Whitechurch, Hants, on Tuesday and Wednesday in the Whitsun week, June the 5th and 6th. The association committee are requested to assemble for business as early as possible on the Tuesday. The public services commence at 5 o'clock, for the purpose of reading the letters, after which three of the brethren are expected to deliver addresses.

Brother Morris, of Portsea, is to preach on the Wednesday morning, and brother New, of Salisbury, in the evening. The brethren are requested to come prepared with as complete a statistical account of their churches as possible, including schools, dates, &c. This is considered peculiarly desirable in every association, to aid the benevolent and useful designs of the committee of the Baptist Union: see their report for the year 1836.

THE BRISTOL ASSOCIATION of Baptist churches will be held at Stroud, Gloucestershire, on Tuesday and Wednesday, June the 5th and 6th, (instead of Wednesday and Thursday) when brethren Aitchison, Winter, and Middleditch, are to preach.

THE WESTERN ASSOCIATION is to be held at Weymouth, on Wednesday and Thursday, June 6th and 7th. Brother Wayland is to preach on the following subject, "What are the impediments to the prosperity of our churches in this association, and what are the means most calculated to remove them?" Brethren J. M. Chapman and Clarke, are appointed to preach the other sermons.

THE GLAMORGANSHIRE Baptist Association is to be held at Newbridge, on Wednesday and Thursday, the 13th and 14th of June, being, for a special reason, *a week before the usual time*,

## CORRESPONDENCE.

ON THE OFFICE OF DEACON, AS CONNECTED WITH THE INCREASE, PEACE, AND PROSPERITY OF OUR CHURCHES,

To the Editor of the Baptist Magazine,

Dear Sir,

There can be no doubt in the minds of intelligent individuals, well acquainted with the constitution and circumstances of our churches, that next to the faithful ministra-

tions of the pastor, their prosperity, unity, and peace, must mainly depend on the zeal and efficiency with which the office of deacon is discharged. Having made this subject a matter of much inquiry and prayer, I beg to trouble you with a brief paper, in the hope it may induce others, better qualified and having more leisure, to favour the denomination with the result of their observation and experience. I rejoice, in common with many of my brethren, in your selection

and appointment to the Editorship of our Magazine, and have reason to know that all practical subjects conducive to the welfare of the body will find a prominent place in its future pages. The improvement is already apparent, and must give general satisfaction.

A christian society, apart from the important consideration of divine influence, is generally what those who are its deacons choose to make it. If they are faithful, zealous, and affectionate in the fulfilment of their sacred trust, the holiest principles and feelings will distinguish, and predominate amongst the other members. If their conduct is the reverse of this, all must be disorder, disunion, and unfruitfulness. The pastor's character, also, will too frequently partake of the character of the deacons. He is, indeed, too often entirely thwarted in all his attempts to reform abuses and excite a better spirit amongst his flock, by the lukewarmness or opposition of his deacons. And still more lamentable is it, when, from the same cause, the best energies of the church for the evangelization of the surrounding population, and the extension of the gospel generally, are rendered abortive by the same freezing influence. They may be old men, and entitled to deference and respect; no truly christian mind refuses this, but they may expect more than is meet; and it must tend to heartburnings and jealousy. On the other hand, the pastor may be an unworthy and arbitrary man, and may have been introduced to the people through the still more arbitrary influence and proceedings of the deacons. And if so, where is the wonder if feelings of distrust and disaffection are engendered amongst the people? We can all point to churches where these evil effects exist, either singly or combined, and to which these remarks will at once apply. I venture to affirm, that most of the divisions amongst the churches in our denomination may be directly traced to this source. It is then with humility, and sincere desire to bring this important subject more prominently before the minds of my brethren, that I am led to make the following suggestions. An accurate acquaintance with the evil is half its cure.

The number of deacons in our different churches must be increased, and more circumspection and judgment evinced in the election of suitable men to sustain and discharge the office. I think this would strike at the root of the evils so generally lamented as existing amongst us, and tend, under the blessing of the great Head of the church, to introduce such a state of things as would gladden and elevate the hearts of pastors and people.

Let us calmly consider a few of the beneficial effects which might be justly expected

to follow the adoption of the improvement now suggested. Assuredly, we may reasonably calculate that,

1. *A greater amount of zeal for the divine glory would be brought to exert itself for the benefit of the church, and the population around.* It is confessedly the duty and privilege of every member of a christian church to be engaged in some way or other to promote the glory of God. All, indeed, have not equal talents, but all should be endued with the same spirit, and be constantly constrained to act under the same holy influence. But, alas! it is no subject of doubt to any one acquainted with the state of the churches, that very many of our members leave all works of charity and zeal to the minister and deacons, and excuse themselves because they are not specially appointed by the church to perform those duties more publicly. We all say, this should not be; but it is so; and no remarks, however just and kind, in reprobation of such conduct, will effectually abate this spirit, or give it a scriptural tendency. We must adopt other measures; and the first, and, to me, the most important, is the increase of the number of the officers of the church. If they are elected annually, and on a full and faithful performance of the duties of the office, it would be still more desirable. The number of deacons will vary according to the number of members composing the church. For 50 members I suggest the importance and propriety of having not less than four deacons; for 100 members, eight; for 150, twelve; and so on in proportion. The deacons should be appointed to the various departments of the church. Two should take the Sabbath School under their special superintendence, and endeavour to be useful in that sphere of labour. Two should be engaged in visiting and supplying the wants of the poor. Two should take the temporal affairs of the church into their keeping. Two should guide and regulate others in their spiritual efforts to benefit their neighbours, either in the immediate vicinity, or at village stations; two should be specially engaged as auxiliaries to the pastor in the visitation of the church and congregation. Two should be appointed to the special instruction and guidance of inquirers, and the young of the flock. And so on for the other departments of labour, as the pastor and church may direct, and according to the peculiar talents of the brethren elected to sustain the office. It always has appeared to me desirable that two of the deacons should alternately take their place at the door every service, for the purpose of noticing strangers, conversing with them, and directing them to sittings, &c.

The amount of good which would be accomplished through this judicious arrangement is incalculable. Every one would be



in his place, and be considered as performing the wishes of the church. The other members would be led to associate with the deacons in the various departments of labour and of usefulness; and great good, in every respect would be the delightful result.

You are aware, Mr. Editor, that the extraordinary success of our Missionary brethren in the West Indies is attributable to this division of talents and zeal. How cheering is the fact that nearly 3000 persons were added to the churches in the island of Jamaica alone, during the last year! Was this pleasing result ascribable to the *preaching* of our brethren? Far otherwise. Let us take a lesson, then, in Christian wisdom and usefulness, from our poor black brethren of Jamaica, and cordially thank them for their praiseworthy example. Wherever the same amount of christian instrumentality is employed, and is wisely and kindly directed, the same pleasing results will be realized. Our good and indefatigable brother Knibb has thirty deacons; and I think our no less estimable and zealous brother Burchell about the same number. Again,

2. *Divisions would be less frequent, or seldom occur.* The minister would have no opportunity of disproportionately influencing the church in any measure; the people would be preserved in due subordination to him, and the deacons would produce and maintain a salutary influence on both parties. The churches would hail, and be anxious to secure such a state of things; and peace, harmony, and affection would obtain and abound. A salutary and holy influence from above would be felt and enjoyed. The people would appear, and be in truth and deed, *one*; and the general cause of truth and righteousness would be greatly prospered and promoted. The causes and occasions for divisions would be inconceivably diminished, if not eradicated. The pastor could carry no measure without the concurrence of a majority of the deacons, who, if elected annually, would always represent the wants and wishes of the whole body. Unruly members would be effectually and easily kept in their proper places, or have no opportunity for disturbing the harmony of the church; and the pastor's mind would be constantly cheered in his arduous and responsible labours, by seeing *all* around him actively engaged in doing something for the welfare and increase of the whole body.

3. *A better and more regular system of visitation would be established and secured.* This is generally acknowledged to be a subject of the highest importance. When a church is dependent on a few deacons, a regular and frequent visitation is impracticable. The pastor is especially expected to visit the people as frequently as possible; and every faithful servant of God will always

endeavour to abound in this duty. He should, however, be accompanied in these visits by one or two of the deacons, or in other ways and at other times assisted in its performance, that his time which is claimed for his other duties, may be judiciously apportioned. New members require particular attention and instruction, and should therefore be special and constant objects of notice. If the church is classified for this purpose, and has a goodly number of deacons, a regular and salutary visitation may be easily secured.

4. *The pastor in all his efforts to promote the spiritual progress of the several classes of his congregation would be supported, aided, and encouraged.*

Every faithful servant of Christ, engaged in the all-important work of the ministry, must be aware of the desirableness of this, and would rejoice in the efficient aid rendered to him by kind and judicious deacons in effecting its accomplishment. Where the number of deacons is small, or their services are irregular and unsuitable, this cannot be accomplished so effectually as by the concurrence of many. God has wisely distributed the gifts and graces of his Spirit in extensive variety, and by the cultivation of these, in unison with the pastor of the church, the whole body will be benefited. How often is it the case, that when the minister is necessarily absent from his charge, the Bible-classes are relinquished for want of suitably qualified deacons to supply his lack of service. The same remark will apply in other ways. I must add another advantage:

5. *Experience in discharging the deacon's office would be one of the best preparatives for the still more arduous and important work of the ministry.*

Although I am aware there will be an immediate charge of novelty against this last remark, it is confessedly of great importance, and should be maturely considered. I am myself satisfied that it would be to revert to the scriptural order of things in the government and regulation of a christian church. There is but one objection to it, and that is on the score of youth and inexperience; but if a young man is selected for the work of the ministry, notwithstanding these disadvantages, where solid piety and preaching gifts are apparent in his character, he must be eligible for the discharge of an inferior office, especially as it would be but a preparatory service previous to being set apart by the church for academical instruction, and the stated work of the ministry. The scriptural description of the deaconal office cannot be properly understood by the members of our churches, or they would not, as is almost universally the case, appoint only persons of wealth, or persons far advanced in life, to the office. Wealthy persons may either be sources of great advantage to a

christian community, or they may prove springs of infinite mischief. When they are elected, their worldly circumstances should not be estimated as either a necessary or desirable qualification. A few of the elderly members should certainly hold the office, but it should not be exclusively confined to them, under the erroneous impression that they alone are entitled to discharge its duties. How frequently where this is the case, may a church be said to have no deacons at all, since the office by this arrangement becomes a complete nonentity. To discharge the office of a deacon *well*, no ordinary talents are requisite. There must be a good report from those within and without the church, great spirituality of mind, an unblamable life, and unquestionable integrity. To these must be added, aptness to teach, to guide, and to encourage; combined with an untiring readiness to every good word and work. If these are indispensable elements in such a character, and scriptural qualifications for such an office, the active, intelligent, and most devoted of our members are best calculated to discharge the office fully; and none appear to me so fit as those amongst us whom the church may encourage to labour "in word and doctrine," in preparation for the more stated work of the ministry. Their fitness for this holy office would be thus fairly tested, and the amount of experience derived from the faithful performance of the duty, would not only prove serviceable in future life, but be an important element in the formation of their character as good ministers of Jesus Christ.

But I feel I am treading on tender and untrodden ground; and, moreover, I promised you at first, a brief paper on this subject. I must therefore conclude. These, in my judgment, are a few only of the numerous advantages which might be reasonably anticipated from extending the office of deacon in our churches. I leave others who may think with me to enlarge on the subject, or state the advantages at which I have hinted, more forcibly. Deeply interested in the promotion of the Divine glory, the advancement of Messiah's kingdom, and the purity, peace, and prosperity of all our churches, I have ventured, I trust, humbly and prayerfully, to draw the attention of my brethren to the subject; and need scarcely add, that in doing so I have no personal or secular ends to promote. If the objects to which I have alluded are more effectually and generally secured, I shall rejoice indeed; satisfied, at the same time, to take the meanest position among my brethren in seeking their advancement. Apologizing for the imperfections, and, perhaps, undue length of my communication,

I am, dear Mr. Editor,  
Yours affectionately,

24th February, 1838.

W. W. E.

*To the Editor of the Baptist Magazine.*

Sir,—I felt much interested in a paper, which appeared some months back in your excellent miscellany, entitled, "Covetousness incompatible with Christianity." I have long feared that the Divine blessing was withholden from our churches in consequence of the spirit of many of the members being inconsistent with the spirit of the gospel; and I can vouch for the fact, which is there put as a supposition, that many who gave liberally when they possessed but little, give no more, and some even less, though God has prospered them greatly, and added to their substance. One lady, whom I could name, if necessary, living on a small property, received an accession, which doubled it. She immediately reduced her subscriptions to half their amount, except that to her pastor; her personal expenses remained the same, and the rest was hoarded till her decease let it loose again. And who has not heard the deacons of some of our churches, with whom he may be intimate, say, "There is such an one, who has scraped together thousands, gives no more at our collections than he did when he was not worth one hundred pounds; and he haggled with us last quarter about an increased subscription to his minister?" Surely in such cases as these, and others which might be referred to, where the prosperity of the individual is well ascertained, the discipline of the church ought to be exercised.

But there is one topic not adverted to in that letter, which appears to me to deserve notice, and that is, the duty of those who are in humble circumstances to do *something* for the support of the Redeemer's cause. An application having been lately made by a minister in the country for assistance from the fund, a letter was addressed to an excellent minister in another denomination, requesting his opinion, and the answer was in some such terms as these:—"My ministering brother is in circumstances of great necessity, though the pastor of a large church, and that because he is a *Baptist* minister. Had he been a Wesleyan, the purse of his people would have afforded him twice as much as he now receives; but the people have an idea that they are under no obligation to give anything because they cannot give half-crowns and half-guineas, and they cannot part with such sums at once." I was struck with the justice of the remark, having always been of opinion that every member of a church, who is not absolutely a pauper, ought to contribute something to his minister, and that the deacons should make arrangements for receiving it, if it comes in pence. The very giving would increase the interest the individual would take in *his* place and in *his* minister; and, if his heart is in a right state, having once



commenced, he will, as the Lord shall prosper him, increase his contribution.

I am, Sir,

Your constant reader,

X. Y. Z.

ON ACADEMICAL INSTITUTIONS.

(To the Editor of the Baptist Magazine.)

Dear Sir,

I am not surprised that the attention of Mr. Wayland has been attracted to the small degree of support which the institution with which he was connected received from those ministers who have partaken of its benefits. His letter calls for explanations which it is a duty to the institution to give. A reference to the printed reports will show, that of the number who are now pastors, not quite half have ever furnished any contribution either from themselves or their friends; of the Churches which are now, I trust, profiting by their labours, there are only twelve from which a collection or individual subscriptions have been received; of the churches from which the students have been received, only ten, and in most instances those contributions have not been repeated. Mr. Wayland seems to suppose this may have been in consequence of reports not having been forwarded to the ministers, but the fact is they have been regularly sent, and letters in many instances (without expense to the individuals) urging their attention to the subject. In some instances those letters have been successful, but in others not noticed. In one case, that of the pastor of a respectable church, and who is understood to be in comfortable circumstances, the subscription he had given is now five years in arrear; two letters have been addressed to him (without expense) which did not receive the courtesy of a reply, a third however, has brought an answer that he had no intention of subscribing for the years to which it referred. These things, my dear sir, are extremely disheartening. Some, however, have displayed a far different spirit, and it is a gratification to be a coadjutor with such in carrying on the work in which they have shown that they are deeply interested.

With such facts before us it becomes us to inquire whether there is any thing in the system of our institutions which has produced an injurious effect upon the ministerial character, and I have certainly been a good deal struck with the observations contained in the reports of the "American Society for educating young men for the Gospel Ministry." In 1819, they required, "that a portion of the day should be occupied, in profitable labour, with a view both to assist the young men in defraying the expenses of their education, and to promote vigorous health;" at the same time stating "the directors are

anxious respecting the moral influence which may, in some respects, be produced on the students by the habit of relying for support on others." Following up this reasoning, they required, "that the students should repay at all events, a part, and where they became possessed of the means, the whole expense of their education: thus," as they say, "the student becomes in turn a benefactor, he replenishes the hand which poured out its blessings upon him." In a subsequent year, the directors stated that the introduction of the principle had effected much, that it had raised the tone of moral feeling, that some who by succession to paternal property or by marriage, or by instruction of youth, had become possessed of the means, had cheerfully defrayed the whole, and others a smaller portion: but as they found that there were some who were not actuated by the same refinement of feeling, they passed a resolution requiring, that each student should, on his admission, give a note of hand for a certain portion, not to become due or bear interest until he had left the institution twelve months, and the notes of all who had entered on missionary work, or were in depressed circumstances to be from time to time cancelled. It appears that under this plan, 2113 dollars were refunded in one year, 2647 in another, and so on.

I am aware, sir, that I am on tender ground, and shall not enlarge, but we shall all agree that the tone of moral feeling on the part of those who are to be the patterns of the churches, ought to be at least as high with us as with our American brethren, and we must all regret if by the custom of our societies we have at all impaired it. It may not be too late in respect of those who are rising up in life to rectify this. With regard to what is past, I should be glad to see whatever is due emanate from the ministers themselves who may be in the circumstances adverted to. They have an example in the conduct of our late excellent friend Mr. Hughes who not only repaid to Bristol Academy and to Dr. Ward's trust all the expense which had been incurred, but in his turn became the benefactor in a still further sum to others. His example, I am aware, has been followed, and is now in the course of being followed, but the instances are extremely rare. Whether there are not cases to which the principle would equally apply, I would with the utmost delicacy leave to the decision of the respected individuals themselves.

There is another point on which I have no difficulty in expressing my feelings, and that is, the neglect of those means which are in the power of our ministers to press the interests of the institution to which they are indebted, on their congregations who are sharing in the benefit. In the instances

in which it is done, it is I believe generally successful; at all events, if the minister is himself in straitened circumstances, and his church not capable of affording assistance, there is no one so low in the scale of society as not to have some influence, some friend comes in his way, if not a personal friend, a friend to the cause, who would feel pleasure by becoming his substitute in enabling him to indulge his grateful feeling; and looking as I do to the tone of moral feeling which is adverted to by our American brethren, I regret most deeply, that in many instances we do not see that return which would encourage the hearts of those to whom these institutions are committed. Trusting that these hints will be taken in good part, and that the reasonings of our friends upon them will induce a more desirable state of feeling, and a more active co-operation. I remain, Dear Sir,

Yours most truly,  
W. B. G.

April 6, 1838.

Dear Sir,

A friend of mine, who was an admirer of Mr. Legh Richmond when living, and who has part of his printed productions, felt grieved in discovering in "*Domestic Portraiture*," the following erroneous statement. "It is an argument of no little weight in favour of sponsorship, that this appendage to Christian baptism has been sanctioned by high antiquity. \* \* \* Its rejection, together with that of the baptism of infants, originated with the enthusiasts of Munster." pp. 125, 6. It is to be regretted Mr. Bickersteth lent his name to a statement so evidently untrue, and it is scarcely to be supposed a man of Mr. B's research and attention to lore, can be so unacquainted with history.

My *History of Foreign Baptists*, has aided many Friends into an acquaintance with the early state of the true church of Christ.

Sponsorship arose, like other abuses, out of circumstances of urgency. As the church of Christ in the second century, about A. D. 170, accommodated half converted persons with baptism, the numbers of Jews and heathens increased so greatly, that the churches found it necessary to appoint others besides, their ministers and deacons, to examine and instruct candidates before they received baptism. At length the preparation for baptism entirely devolved on the Catechist, as in the Alexandrian school. To inform the minds of candidates for a right participation of baptism took from *forty days* to uncertain years, before the candidate was declared competent. Mosheim observes, "It was for them, as having attended to prayer, absti-

nence, and other pious exercises, that sponsors or godfathers, were first instituted." Cent. 2. p. 2. chap. 4. § 3.

There is no trace of this practice in the New Testament, nor is there any proof of a system of proxy among early dissidents; such a course is at variance with the Albigenian and Waldensian churches, as I have shown largely, who denied infant baptism.

But ample proof can be given of infant baptism (immersion) and sponsorship having existed in the church of Rome, with a like practice and officers in heathen institutions. This I intend, D.V., of showing in my history of British Baptists; where infant baptism shall be proved to have been a regular article in heathen mythology, and the conjunction of interests effected between the idolators and professors in Britain about the days of Canute.

I am, yours truly,  
G. H. ORCHARD.

MR. EDITOR,

With due deference to your learned and candid friend, Mr. Sheppard, about the title of the "*Baptist Magazine*," I think the title is pretty generally understood as not assuming more than as Baptists we believe, that is, that none are baptized according to the rule and example of the New Testament, except those who have been covered with water on their own religious profession and willing submission. The title proposed by Mr. S., "*The Scriptural Magazine*" &c., appears to me quite as assumptive, objectionable, and offensive, inasmuch, as it conveys the idea, that a magazine with such a title, would be the only scriptural one published. That might, to be sure, be the truth, but such a monthly assertion of it, would be far more offensive than the simple denominational title it now bears, by which it is understood to be a monthly publication, belonging chiefly to, and conducted by, a people who call themselves Baptists.

The old title is preferred by your plain correspondent,

P. TYLER.

To the Editor of the Baptist Magazine.

The 26th day of June, having been appointed by her majesty, for her coronation, I beg to propose, through your useful magazine, the propriety of some part of that day being set apart by our churches, for the purpose of imploring divine blessings to descend on our beloved sovereign, that her reign may be eminently distinguished by the diffusion of divine truth throughout the world, and by a large outpouring of the Holy Spirit on every section of the Christian church.

April 11, 1838.

A BAPTIST.



# MISSIONARY HERALD.

CCXXXIII.

MAY, 1838.

## ANNUAL MEETINGS.

On WEDNESDAY, May 2nd the Rev. JOHN BIRT, of *Manchester*, will preach the Annual Sermon, at *Surrey Chapel, Blackfriars Road*. Service to begin at half-past six.

On THURSDAY, the 3rd, the Annual Meeting of the Society will be held at *Finsbury Chapel, Moorfields*,\* (and not at Exeter Hall, as previously announced). CHARLES LUSHINGTON, Esq., M.P., in the Chair.

The doors to be open at Ten, and the chair taken at Eleven.

\* From a want of clear mutual understanding among the parties concerned, Exeter Hall was engaged for another Society at the hour specified.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

Extract of a letter from Mr. C. C. Aratoon to Mr. Pearce, dated, Oct. 25, 1837:—

I inform you with much pleasure that my only brother, with his wife and four children, are come to Calcutta. My Lord Jesus has sent my only brother here now to comfort me. He comes from Bussorah, in the Persian Gulf. He brought most pleasing news about our Armenian tracts—he tells me all I wanted to know—the language is understood by all—the errors of the Armenian church are unmasked—he has derived great benefit himself. He says, when your tracts arrived at Bussorah, about two years ago, and were distributed there, according to your directions, there was great inquiry made after them by many; and a young man gave out that he was preparing a reply to them. As soon as I heard this, says my brother, I went to him, and said, Friend, I hear you are going to reply to my brother's Armenian Tracts. He said, Yes,—I have written about four or five pages. Then my brother asked him to show him what he had written; but he said, I cannot show you till I finish it. My brother asked him, Friend, have you ever seen or read any of the tracts? He replied, No! never. My brother said, You had better get a copy, and read first,—after you understand well, then you will be able to make a good reply: to which proposal he consented; and my dear brother supplied him with a copy of our last Armenian tract, which the young man gladly received, and began to read it. My brother, after a few days,

went to see him, and inquired from him if he had read it. He replied, Yes. My brother told him, Now you can know what to reply. He said, I have nothing more to say, because the author proves the Scriptures to be the only rule and guide of our faith, life, and conduct; so that, he said, I cannot write anything more. Poor Armenians! Yet, they are my dear nation. Some of them are trying to hurt me, but how they will do it they don't know. However, my dear brother himself was despised for the sake of the truth, for he left the Armenian church, and is thinking to be baptized.

From Mr. Thomas, dated Dec. 20, 1837:—

I mentioned in my last the indisposition of brother G. Pearce. I regret to say, he still continues to suffer, and I much fear his complaint will prove chronic, if it should ever be removed. His nervous system has suffered a severe shock, and his mind is now so weak that he is hardly capable of the slightest exertion. It was brought on by exposure to the night air in going to and returning from the villages. He was taken on the sabbath just after his return, with giddiness from determination of blood to the head. It was at first supposed to be connected with a bilious state of the system; but it has proved of a much more serious character; and the medical gentlemen whom he has consulted, give little hopes of speedy improvement. The hot weather, it is thought, may prove beneficial. He has been directed to try the effect of a

trip by sea, and is just about proceeding to Bombay, with Captain Holmes. He will have to return by some other vessel. I hope the change will be blessed to his improvement. His case is afflictive, and to us mysterious. Cut short, for a season at least, in the prime of life, and the most useful period of his missionary career, and when it is utterly impossible for either of us to attempt to supply his lack of service. I can hardly refrain from asking, Is not our Society guilty of sin against the God of missions, to allow of our being placed in circumstances in which the department of each depends for its efficiency, and I may almost say continuance, on the health and life of the individual himself? Mrs. Pearce is very well; she will accompany Mr. Pearce, and Mrs. Penny will take care of those of the children who may remain at home, most of them going to their friends.

We have also had brother Yates ill—much as he was some years ago at Mr. Beeby's house, quite as severe. From the Friday, when he was taken, until the next Monday, or Tuesday, he was in a dangerous state, and prompt measures were necessary. These the Lord graciously blessed; but as he did not recover his strength so rapidly as usual, he went the following week to the Sand Heads, from whence he returned last Thursday, much improved. He is now tolerably well again, and at his accustomed labours. To our great comfort Mr. Sutton came up just as brother Yates was taken ill, so that no difficulty was felt in supplying his pulpit. Mrs. Yates seemed to be better than usual during the early part of Mr. Yates's illness, but she has been suffering since, chiefly from weakness. She is about going with Captain Holmes up the Red Sea. Mrs. Holmes goes with them. Brother Penny and family are in pretty good health, as are Mr. and Mrs. Ellis, who have greatly profited by their late trip. He will write you about his school, &c., so that I have no need to refer to them.

From Mr. Penny, Jan. 11, 1838.

We had a favourable and satisfactory examination of the Benevolent Institution this year.

On the first Monday in the year, being New Year's Day, we had one of the most interesting meetings ever held in India. The Missionaries and the Dissenting churches met at the Union Chapel from ten in the morning till one o'clock, when short speeches were delivered by Messrs. Robinson, Sutton, Morton, and Stronach, and the Lord's Supper administered to the three churches, by Mr. Boaz. The chapel was nearly filled with communicants; it was a

solemn and profitable meeting. The missionary prayer-meeting was held in the evening, at the Bow Bazar Chapel, when the writer of this gave the address, from "Let thy work appear unto thy servants, and thy glory unto their children." The meeting was well attended, and all seem determined to cultivate a spirit of love, and to persevere in the great work. I hope we shall hear that some of the spectators or outer court worshippers, were affected, and that they will say, "We will go with you," &c.

The Sabbath following, two were added by baptism to the Circular Road Church, before a large congregation. Mr. Yates preached from "Remember me for good," and your correspondent baptized.

I sometimes attend your native church; they appear to be at peace. I often see Sujatali, he is as good as ever. I wish we had more such men.

#### DIGAH.

A letter has been received from Mr. Lawrence, dated Nov. 6, 1837, from which we learn that he has been under the painful necessity of dismissing Pybah, one of his native preachers, for conduct inconsistent with Christian uprightness. He adds,

While I have had to mourn over Pybah, I have cause to rejoice that Hurri dás remains firm. Notwithstanding all his defects, I have every reason to believe that he is a genuine Christian; he seems to take a real interest in the cause of the Redeemer. He has not a talent for making lengthened addresses to his countrymen, but he never seems more in his element than when he can gather a few of the more intelligent of them around him, and engage them in religious discussion. I have known him to be engaged incessantly from morning till night, for several days in succession, in reading and explaining scriptural subjects to strangers who have for a few days taken up their abode in our compound. Through his instrumentality, many who have come to us ignorant of the gospel, have departed admiring and wondering at its sublime doctrines. Whether any will have cause to rejoice in the day of the Lord Jesus, is known only to the searcher of hearts. I am happy to say also that Baldeo is still with us, and affords us reason to hope that he is a sincere convert. I think of baptizing him shortly.

I trust the work of the Lord is still going on among the soldiers of H. M., 31st, at Dinapore. Our church has much increased since it was formed about this time



last year. When I wrote last, I believe we numbered about twenty. Had all who joined us remained with us, we should now have numbered more than fifty; but a few, alas! have fallen back into the world; two have deserted us from the fear of man, and two have been invalided, and sent home to Europe. Still, however, we have reason to rejoice that the greater number are steadfastly walking in the truth. They have had much opposition and persecution to endure, but by the grace of Christ they have been enabled to bear all with becoming patience and fortitude, and I trust all has been overruled for good. Thanks be to God that the storm has now somewhat subsided.

#### PATNA.

From Mr. Beddy to the Secretary, dated Patna, Oct. 9, 1837.

I had the pleasure of writing to you in last June, when I was just recovering from an attack of bilious fever; through the mercy of the Lord I continue well since, and have recovered my usual strength. None of my family except one child have been seriously ill; yet nearly all have been more or less laid aside for a while, through fever, of which we have had a good deal this year. We have had also a visitation of ophthalmia among the children, but praised be the Lord, this too has been removed, without any bad consequences being left behind. But it now devolves on me to communicate the death by cholera of two dear native sisters, who died on the 4th and 5th of last July; their deaths may be truly called happy deaths, they had no fear, but with the utmost Christian joy, resigned their souls to Christ—they had but a short warning. She who died first was taken ill on Sabbath morning; she had every attention, but all to no purpose, she continued quite sensible, and aware of her approaching dissolution, at least till within eight or nine hours of her departure. In consequence of her being young and vigorous (about 19), she died rather hard; but, during her illness up to the time mentioned, all was meek resignation. To the question, "Do you wish to die and go to Jesus?" she sweetly replied, "O yes, I shall

be most happy!" To her mother she occasionally spoke (a heathen), and as she saw her crying, she said "Cry not for me, but for yourself, and your sinful and impenitent children." She died about two o'clock on the Tuesday morning following, and we interred her Tuesday evening in the European burial ground, amidst a vast number of natives, many of her own family and the native brethren and sisters, assisted by dear brother Lawrence and Hurri dás. The other was an old woman past 60. "*Mussee, Mussee, Christ, Christ*," was her constant theme, "he died for sinners." She was asked if she was thinking of him; she raised her hands, and said, "O yes!" She sank without a struggle about four o'clock on Wednesday morning, having been taken ill on Monday night.

In addition to these particulars, we have had a Mr. and Mrs. W., young persons who have been constant in their attendance at the chapel for the last eight or ten months. Mrs. W. was formerly in the habit of attending. She has given very satisfactory evidence of a work of grace begun in her heart, and about four months ago she applied to join the church. She was proposed to the church about two months and a half ago, and last Sabbath week, having preached from the words, "The Master is come, and calleth for thee," she came to me the following morning, and with tears requested she might be received into the church. That evening she was, and last evening being moonlight, I baptized her after our English service, in the presence of nearly all the congregation; the judge, the collector and his lady, Mrs. Page, of Monghyr, and many others were present. May the Lord command his blessing upon his ordinance. I regret that I cannot send you word that the word of the Lord is prospering among us; there seems to be a settled indifference among the natives, the novelty is worn off—they know what we have to say, they feel no interest, and are very seldom actuated by any other principle than to cavil and object, if not blaspheme. My English service has again been well attended, and I hope not without effect. The cold season is now approaching, and with it the opportunity for missionary labours. May the Lord enable us to labour in faith, and so bless us and make his word powerful, that the strongholds of Satan may be overturned.

#### JAMAICA.

Having just received the 'Tabular View,' as completed from the returns made to the association of our churches, held at Spanish Town, in January, we publish it on the following pages. Our readers will rejoice with us in the proof it affords of a continued blessing on the labours of our dear brethren. We have also received a very interesting report, separately of their schools, which, having been drawn up a little afterwards, gives the aggregate number of scholars a little more. That report will be printed in the appendix to our forthcoming report.

# TABULAR VIEW OF THE CHURCHES, STATIONS, SCHOOLS, &c.,

IN CONNEXION WITH THE BAPTIST MISSION, IN THE ISLAND OF JAMAICA.

STATIONS.	MINISTERS.	Station commenced.	* Church formed.	Increase for 1837.						Decrease for 1837.						SCHOOLS.	No. of Scholars.		
				Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.	Withdrawn.	Number of members.	Number of Inquirers.	Number of Marriages.	Schoolmasters and Teachers.	Day.		Evening.	Sunday.	
COUNTY OF SURRY.																			
Mount Charles, St. Andrew's.....	W. Whiteborne.	1824	1827	5	1	7	1					31	60	7					
Brandon Hill.....		1835																	
Scott's Hall, St. Mary's.....		1834																	
Kingston, East Queen Street.....	Francis Gardner.	1816	1816	103	8	24	23		22	7	2997	2010	26	Samuel Whiteborne.....	272			70	
Port Royal, Port Royal.....		1822	1826			4	4	1	5		153	50							
Kingston, Hanover Street.....	Joshua Tinson.....	1826	1826	29	16	15	7	5	13	7	568	220	4						
Yallahs, St. David.....		1830	1830	41	7	3	8		5		386	336	10						
Belle Castle, St. Thos. in the East.	John Kingdon.....	1831	1831	2	1		1	1	11		73	19					8	7	
Long Bay.....		1835		16	1						20	7							
* Amity Hall.....		1837																	
COUNTY OF MIDDLESEX.																			
St. Ann's Bay, St. Ann's.....	Thos. F. Abbott.	1829	1830	169	3		1				226	454						320	
Ocho Rios.....		1829	1830	52	11			1			137	382		46	David Pullar.....	24		208	
Coultart's Grove.....		1835									153							98	
Brown's Town.....	John Clark.....	1830	1831	57							174	750		59	Frances Johnstone.....			710	
Bethany.....		1836									284							125	
Port Maria, St. Mary's.....											521								
Oracabessa.....	Vacant by the										336								
Bagnal's Vale.....	death of E. Baylis																		
Old Harbour, St. Dorothy.....	Henry C. Taylor.	1824	1825	202	1	6	2	47	17		928	107	17	Joseph Moseley.....	45				
Ebony Chapel, Vere.....	James Reid.....	1829	1829								329	150							
Four Paths, Clarendon.....		1834	1834								519	586							
Jericho, St. Thomas in the Vale.....	John Clarke.....	1824	1834	1	21	13			33	1	1066	1072	30	Joseph Merrick.....		72	132		
Mount Hermon.....		1834	1834	23	3	1			4	2	251	354	6						
Lucky Valley.....														Miss O'Meally.....	21	40	160		
Gay's Hill.....		1834																	
Springfield, St. John.....		1834	1834	30	10	3	1			7	95	165	4					101	
Moneague, St. Ann's.....		1834	1835		4	2					40	169	2						
Spanish Town, St. Catherine.....	J. M. Philippo.....	1819	1820	107	19	15	11	218	23		1859	600		Kirby, Newell, M'Vicar & Carr	352	17	525		
Passage Fort.....	Henry C. Taylor.	1821		69							500			W. Dawney.....	73	64	310		
Sligo Ville.....	J. M. Philippo.....	1834		114	218	2					334	350	10	John Ogbourne.....	51	66	103		
Sturge's Mount.....		1837									237								
Kitson Dale, St. John.....		1835																	
Rock River, St. Thomas in the Vale.....		1837									34								





From various pleasing communications, we select for insertion in our present number one from Mr. T. F. Abbott, dated,

*St. Ann's Bay, Feb. 5, 1838.*

My dear Sir,

In supplying you with a brief account of the station in this parish, of which I have had charge about sixteen months, I feel peculiar pleasure; having but little of a painful nature to communicate, and much to record that calls for the liveliest emotions of gratitude to the Great Head of the Church. For myself, I desire to express the most devout thankfulness for that gracious Providence which opened a way for my removal hither, and has blessed that removal to the perfect restoration of my health. During the past year I have been enabled to attend to the duties of the several stations without intermission, and although the public services at each station have been of necessity inadequate to the wants of the people, and though I feel increasingly conscious of the weak and imperfect character of my labours, yet I trust I can say my sufficiency is of God, and reviewing the past I thank him, and take courage.

I. *St. Ann's Bay.* Of the church at this station I rejoice to speak in the warmest terms of commendation. The members dwell together in love, and appear to be of one heart and one soul. My impression respecting them is, that they understand and love the truth as it is in Jesus, and the grateful veneration in which they hold the memory of my esteemed and lamented predecessors, Coulart and Nichols, and the affectionate sympathy they cherish for their widows, convince me that they owe those who break to them the bread of life, for their work's sake. They have uniformly treated me with the greatest kindness—have shown the utmost readiness and promptitude in responding to my frequent appeals to their liberality, for the liquidation of the debt on the chapel, have been diligent in their attendance upon the means of grace; in short, their general deportment and conduct have won my affections, and induced a desire, if in accordance with the divine will here to labour, and here to die. The church, in its last annual epistle to the association, thus writes, "During the past year we have been blessed with repeated tokens of the Divine favour; our hearts have been cheered by the addition of 169 to our number by baptism, and the painful duty of excluding, for inconsistent conduct, has devolved on us in only one instance. Death has but in one case been permitted to lessen our number, or to impose upon us the Christian duty of weeping with those who weep.

Peace and harmony have uniformly characterized our deliberations—love to the brethren, and zeal for the Lord of Hosts, have we trust, led us to provoke one another to love, and good works; while we cherish the pleasing hope that the ministry of the word has been attended by the out-pouring of the Holy Spirit, and blessed to the edification and comfort of many immortal souls. Shortly after the opening of our new chapel, which is a substantial brick building, 70 feet by 40, it was discovered, that to afford accommodation to our increasing congregation, the erection of a gallery was indispensably necessary, and this, notwithstanding our pecuniary difficulties, we resolved on effecting. This gallery is now in a state of forwardness, and it is expected will be ready for use about a month hence.

*Schools.* Our Sabbath School has greatly increased during the past year, the number on the books now being 320, and the average attendance of children 200, besides several adults. Its order has hitherto suffered materially from the scarcity of efficient teachers, and the want of accommodation for the children in the chapel, which compels us to place a great number of them under a tent outside the chapel, during public service. The latter evil will, we trust, be remedied, when the gallery is completed, and as many young persons in the congregation evince a laudable desire to improve in reading, &c., we hope they will soon become qualified and disposed to aid in the good work of instructing the rising generation.

II. *Ocho Rios* is a sea-port village, eight miles eastward of St. Ann's Bay. Our church and congregation at this station, meet for public worship in a large house, purchased some time since for this purpose, and secured in trust for the society. During the past year this building was repaired, and the second floor gutted and made altogether to accommodate from 600 to 700 persons. It is, however, an old building, and to expend more money in repairing or enlarging it, would be an injudicious disposal of the Society's funds. The most feasible and economical mode of providing for the future accommodation of the congregation, which at present suggests itself, is to erect a chapel, equal in dimensions to the one at St. Ann's Bay; which as many of the hardwood posts, beams, &c., of the present building, may be used in the new one, may be accomplished for about £500 sterling; but where or how to obtain this amount by the time it will be needed we know not. I visit this station, and conduct public service every Wednesday evening, and spend every fourth Sabbath here, when I administer the ordinance of the Lord's Supper. On the other Sabbath days, the friends connected with us assemble together, and one of the mem-



of the church conducts a prayer meeting. During the year just ended, 52 were added to the church by baptism, and eleven were received who during the persecution which followed the disturbance of 1832, either withdrew from our communion, or whose spirit and conduct were of so doubtful a character as to preclude their restoration at an earlier period. One was dismissed on account of a professed change of sentiments, and one excluded for the sin of adultery, which, happily, is a sin becoming less prevalent every year.

*Schools.* The Sabbath School is in a flourishing state, under the active superintendence of Mr. M'Roy, who is now preparing to commence a day-school on the British and Foreign School system. In the Sabbath school there are 208 children, the average attendance being about 150.

III. *Coulart's Grove.* This station, which owes its name to my sincere respect for my esteemed, and now sainted predecessor, is situate in a populous part of the interior of the parish, called "the Pedro district," and is about twelve miles from St. Ann's Bay, and fourteen from Ocho Rios. About nine months since, I purchased four and a half acres of land, and our friends residing in this quarter, who wished for a place of worship here, the distance to St. Ann's Bay being too great to permit of their visiting it as frequently as they desired, erected a strong thatched shed, forty-five feet by twenty-five, in their own time, and at their own cost. So substantial indeed was it, that seeing no immediate prospect of building a chapel, I resolved on closing it in with wattle and plaster, and giving it a terraced floor, which is now done, and the first public service since its completion, will be held in it, D. V., next Sabbath. I look at this humble, unpretending sanctuary, with feelings of peculiar in-

terest when I remember that it owes its existence to the self-denying and praiseworthy zeal of a few apprentices, who voluntarily gave a portion of the little time they could call their own, for several weeks in succession, to rear a house in which the Mighty God of Jacob will deign to dwell.

I am now building a small dwelling for my own accommodation in supplying the station, and for the residence of the schoolmaster, to save rent.

To this station I devote one Sabbath in each month: on two other sabbaths the friends hold prayer-meetings, when Mr. David Pullar, the schoolmaster, reads a sermon, with which I provide him, and on the fourth Sabbath the members visit and commune with the church at St. Ann's Bay, no church having been formed as yet at this station.

*Schools.* The destitute condition of the neighbourhood (there being no school for the children of apprentices, within twelve miles in any direction), induced me to commence a Day School on the British and Foreign School system, although I knew not, nor do I now know, where to look for the means of supporting it. This school was opened in the beginning of the present year by Mr. Pullar, a young man of colour, a member of brother Knibb's church at Falmouth. Already thirty-four children have enrolled their names, twenty-four of whom are in daily attendance, and the prospects of its future increase and prosperity are very encouraging. In the *Sabbath School* there were ninety-eight children at the close of the last year, up to which time the care of the school devolved solely on a truly pious and indefatigable member of the church at St. Ann's Bay, who though now an apprentice, alias, a slave,—I hope at some future time to see not only engaged in teaching the young, but in doing the work of an evangelist.

*Contributions received on Account of the Baptist Missionary Society, from March 16, to April 22, 1838, not including individual subscriptions:*

Clapham Society, in aid of Missions by				Hull, and East Riding Auxiliary, by J.			
Mr. Phillips.....	15	0	0	Thornton, Esq.....	24	11	2
Rugby, by Rev. E. Fall.....	3	13	6	Haddenham, by Mr. Rose, Treasurer...	12	0	0
Dublin, by John Parkes, Esq.....	17	17	7	Wantage, and Kingston Lisle, by Rev. G.			
Horsley Street, Walworth, by Rev. R.				R. Cowie.....	16	17	0
G. Le Maire.....	3	0	0	Wimborne, by Rev. John Dore.....	4	5	8
Tottenham Auxiliary, by Jos. Fletcher,				Dorchester, by Rev. Charles Evans.....	3	4	8
Esq.....	48	4	1	Chepstow, additional, by Rev. T. Jones	3	10	5
Plymouth, by Rev. S. Nicholson.....	31	14	4	Oswestry Auxiliary, by Mr. T. Jones,			
Southampton, by Josiah George, Esq....	22	12	6	Treasurer.....	13	15	9
Eagle Street Auxiliary, by Mr. Neale,				Hammersmith Auxiliary, by S. Cadby,			
Treasurer.....	20	0	0	Esq., Treasurer.....	24	3	1
West Kent, by Rev. W. Groser.....	11	19	7	Brabourne and Folkstone, by Mr. Parnell	8	19	0
Ebenezer, Pembrokehire, by Mr. J. M.				Camberwell Auxiliary, by Miss Gutte-			
Thomas.....	3	12	0	ridge.....	84	4	0
Lloyndafydd, Cardiganshire, by Do....	2	0	0	Do. Young People, by Miss M.			
Waltham Abbey, by Mr. Pugh.....	2	12	8	Gurney, for Chitpur.....	22	0	0
Stepney, collected by Master S. Murch..	5	10	0	Royston, Subscriptions by Mr. Pendered	10	18	0

Kettering, by Mr. J. D. Gotch, Treasurer	13	1	4	Scarborough, &c., by Rev. B. Evans	73	6	2
Bewdley, by Rev. G. Brookes	3	0	0	Romford, collected by Mrs. J. R. Ward	1	10	0
Watford Auxiliary, by Miss Salter	70	0	0	Crayford, Ladies' Association, by Rev. O. Watts	5	0	0
Do. by Mr. Young, F.E.	1	14	6	Devonshire Square Auxiliary, by John Davies, Esq., Treasurer	53	12	3
New Mill and Tring, by Mr. Glover	6	15	8	Ilford Missionary Association, by Miss Rose	12	13	0
Huntingdonshire Auxiliary, balance by T. D. Paul, Esq., Treasurer	73	5	0	Perth Ladies' Society, by Rev. R. Thompson	7	10	0
Totteridge and Wheatstone, by Mr. Wood	4	8	2	Denbigh, by Rev. Joseph Davies	2	0	0
Jersey, collected by Miss Grey	4	11	9	Cambridge, Collections, by E. Randall, Esq.	59	14	2
Ilangollen, by Rev. J. Prichard	1	0	0	Collected by Master Basham	1	3	9
Hitchin Missionary Association, by Miss Palmer	12	15	6	Salendine Nook, by Rev. J. M'Pherson	7	0	0
Keppel Street Auxiliary, by Mr. Marshall	8	12	1	Canterbury Auxiliary, by Mr. Christian	59	2	4
Aston Clinton, by Mr. Ainsden	1	15	0	Bristol Auxiliary, by Robert Leonard Esq	120	15	8
Portsmouth and Gosport Auxiliary, balance, by Mr. Robinson, Treasurer	54	17	0	Woolwich, by Mr. Ranwell	20	5	0
Trowbridge, Bethesda, by Rev. J. E. Evans	12	0	0	North of England Auxiliary, balance by Rev. R. Pengilly	10	16	0
Poole and Lythell, by the Rev. S. Bulgin	6	6	8	Beaulieu, by Rev. B. H. Draper	3	0	0

## DONATIONS.

Mr. Jos. Toller, <i>Great Willbraham, T.</i>	10	0	0	Bank Note, No. 45098	5	0	0
Mr. and Mrs. Fergusson, <i>Nantwich</i>	5	0	0	Thomas Gurney, Esq., <i>Champion Hill</i> , for a youth at Christian Boys' Boarding School	5	0	0
Mr. D. Dewar, <i>Dunfermline</i>	3	0	0	Do. for a girl at Sibpur Boarding-School	4	0	0
Mr. W. Saunders, <i>Horningssea</i>	5	0	0				
James Saunders, Esq., <i>Annan</i>	10	0	0				
Mrs. Godde, <i>Kensington</i>	1	0	0				

## LEGACIES.

Mr. S. Wakeham, late of Yealmpton, Devon	17	15	0
Miss Salter, late of Watford, by David Salter, Esq., Executor	180	0	0

*Additional Contributions towards sending out Ten Missionaries to India.*

Mr. C. Millar, <i>Plymouth</i>	10	0	0	C. J. Metcalfe, Esq., <i>Roxton House</i>	3	0	0
Friend, A. <i>Brighton</i>	25	0	0	Mr. and Mrs. C. Jones	2	0	0
Captain H. Hope, R.N., do	5	0	0	Oxford, by Rev. W. H. Pearce	175	0	0
P. W. R. Sheddin, Esq., do	5	0	0	Abingdon, by do	67	10	6
Richard Lane, Esq., do	1	0	0	Leamington, by do	29	12	6
Thomas West, Esq., do	1	0	0	Moses Poole, Esq., <i>London</i>	5	0	0
West Drayton, Friends by Mr. Nash	2	10	0	Friend, by Rev. E. Carey	1	0	0
Mr. and Mrs. Fergusson, <i>Nantwich</i>	5	0	0	Mr. E. A. Butler, <i>Birmingham</i>	10	0	0
Mr. T. Mason	5	0	0	Friend, by Mr. D. Percival, <i>Manchester</i>	5	0	0
Mr. and Mrs. Salter, jun., <i>Watford</i>	10	0	0	Mrs. Tebbs, <i>Chelsea</i>	5	0	0
Mr. George Gould, <i>Loughton</i>	20	0	0	Mr. Skeritt, do	10	0	0
H. D.	1	1	0	Ebenezer Smith, Esq., <i>Biliter Square</i>	2	2	0
Hitchin, collected by Miss Palmer	21	5	6	R. H. Marten, Esq., <i>Plaistow</i>	5	0	0
Rev. W. Tomlin, <i>Chesham</i>	1	1	0	Mrs. Dore, <i>Walworth</i>	1	0	0
Robert Haynes, Esq., <i>Westbury</i>	5	0	0	Mrs. Freeman, do	5	5	0
John Danford, Esq.	5	0	0	A Friend, <i>Greenwich</i>	1	0	0

## NOTICE TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. Hunt, of Upper Clapton, for two years' numbers of the Patriot; to Mrs. Knight, of Staughton, for a quantity of valuable books; to Miss Dymond, and friends, of Taunton, for a Box of useful articles for the schools in Spanish Town, under the superintendence of Mr. Phillippo; to Friends at Wellington, Somerset, for a box of fancy and useful articles, by Mr. Horsey, for Mr. Henderson, of Belize; to Ladies at Hackney, per Miss Luntley, for a box of useful articles for Mr. Knibb's schools; and to Mr. Armstrong, for a box for the Jamaica Schools, prepared by the late Miss Grant, of Stirling.

A paper parcel for Mr. Quant, and a box for Mr. Applegate, have been received, and forwarded by the "William Forster." A box and canvass parcel for Mr. Leslie, and a box from Mrs. Rouse, Torquay, for the Jamaica Schools, have been also received, and will be forwarded by the first opportunity.



# IRISH CHRONICLE.

MAY, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADEROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 1, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

The Annual Meeting of the Society, May 1, at eleven o'clock, at Finsbury Chapel; EBENEZER FOSTER, Esq. in the Chair,

The following extracts from the correspondence of the agents in Ireland, will be read with interest.

M. MULLARKY, Clonmell, writes, March 29, 1838, as follows:—

With respect to my work, I am sorry to say it is very little compared with the wants of the people. What can an individual in my capacity do, that would be commensurate with the wants of the thousands who are dying around me? Here the baneful effects of popery appear in their most glaring colours. It would seem as if this were the stronghold of Satan; but when we remember that error and darkness have been already penetrated by the rays of the Sun of Righteousness, we have encouragement to persevere, in the assurance that, if we are faithful, God in his own time will crown our labour with success. I have divided the town and suburbs into four districts, in order to visit the cabins in regular order, that I may not appear to make a determined attack by visiting several cabins in the same place. On some occasions they invite their neighbours to come in; and in many other instances I contrive to turn away the repulsive sneer, by a pious sentence in their own language. On some occasions I am obliged to leave without speaking or reading; but these are very few. The time that I regularly devote to this is from twelve to four o'clock. If any circumstance should occur to interrupt, I try to make up the deficiency by a part of the evening. In this time, avoiding every thing that has not a bearing on the one thing needful, I frequently have as much exertion as if I conducted two regular services, and constantly as much as if I had conducted one service. This, to say nothing of my time being otherwise employed, is as much as my strength is adequate to perform. I often return home quite fatigued; but I trust, in time, that I shall preach the gospel not only in

every street, village, and lane, but in many or most of the cabins; and if the Lord will bless his word, my feeble labour will be more than compensated. One of the meetings, which I mentioned in a former letter, we were obliged to discontinue during the winter, from its being a little out of town, and those who might attend being widely scattered. Instead of this, there is another meeting established in the other end of the town, which it is hoped will be made a blessing. We meet in the room of one of the young men whom I mentioned as learning to read. It is in the most abandoned part of the town, attended by Roman Catholics and Protestants, and some of those who attend since its establishment, have attended at our meeting-house. I trust the persons to whom I read the book, are taking an interest in it. I came in contact, some time ago, with a number of men who were working at a lime-kiln in this neighbourhood; their appearance was rather forbidding, and I hesitated whether I should introduce the gospel among them; in short, I feared they might be tempted to throw me into the lime-kiln that was burning before them. However, after offering up a mental prayer to God for strength, I took occasion to direct their attention from the fire that was burning before them, to the burning that awaited the unconverted, and pointed them to Jesus Christ as the only means of escaping from the wrath to come. They heard with marked attention, and seemed affected. Since I frequently visited the lime-man's family, who seem very anxious to hear the Scriptures read in Irish. A short time since, while Mr. Smith and myself, with another friend, were reading in a cabin about two miles from that, an old woman felt surprised that I had not



visited her for some time, but said she heard I was at the lime-man's on a certain day. From this I concluded that the people are taking an interest in my visits among them, and speak among themselves about what I read to them.

Mr. BATES, of Ballina, writes to the Secretary:—  
*April 7th, 1838.*

In looking over the lists I have sent, you will perceive that the Lord has enabled me to visit ten preaching stations this quarter, and preach seventy-two times, besides visiting several families from house to house, for reading and prayer. In prosecuting these missionary labours, some weeks I have walked about fifty miles, and preached six times. But this is nothing in comparison to the labours of Grimshaw. "His sermons," says Mr. Newton, in his letter to Mr. Forster, "in his working or busy weeks, often exceeded the number of twenty-four, and sometimes amounted to thirty." I might notice the apostle, who "laboured more abundantly than they all;" at the same time ever remembering Jesus, "who went about doing good," thereby setting us an "example that we should follow his steps."

The rolls will give you a faithful account of the schools during the whole quarter, at one glance; this plan I consider to be a great improvement, and will afford great satisfaction to the Committee. This next quarter the children will be employed in the field, and I do not expect that the schools will be so well attended.

In looking over the abstract of the four journals from the daily readers this last month, you will perceive that they have visited 229 families; spent 622 hours in reading, praying, and explaining the scriptures to their neighbours; distributed nearly 100 tracts, and some few copies of the Holy Scriptures, in English and Irish. One of your readers says, "I have had the pleasure of reading and explaining for 313 Protestants, and 431 Roman Catholics, from the first of the month, and travelled 217 miles."

I hope that we shall all labour in faith, and with humble dependence upon the blessing of God to grant success. I hope that we shall all be men of holiness and prayer, as well as men of zeal and exertion. The more I know of Ireland, the more I feel persuaded that it is by plain and faithful preaching, united with reading the Bible from house to house, that sinners will be converted, and the gospel of Jesus established amongst us. The pigmy popery of a Protestant establishment will never be able to slay the giant of Rome.

THOMAS BERRY, Abbeyleix, March 29th, writes to the Secretary:—

With this I send my daily journal for this

month, together with a list of subscribers' names. From the journal you will see that I am endeavouring to do all the good I can. You will be good enough not to suppose that no houses are visited, or persons conversed with, but those mentioned in the journal. I have endeavoured to give you as brief an outline as possible, but I fear I impose too much upon your time by the length of my letters. Tracts are distributed, persons conversed with on the wayside and in the houses, and portions of Scripture read. In market-towns, especially, I embrace several opportunities on market-days to introduce the sinner's hope. Sometimes I am heard, and sometimes scoffed at. On sabbath-days also, when at home, I give a little assistance at Mrs. Berry's Sunday-school, which is latterly somewhat increased. You will be pleased to hear that good men of other denominations bid us God speed in the good work. Your letter of instructions will raise up friends. Not having a report to give the excellent Mr. Wingfield, I showed him the letter of instructions. Upon returning it, he sent me a friendly note, one or two sentences of which I take the liberty of transcribing:—"I was much gratified by the perusal of your instructions, and think they breathe a very wise, faithful, and catholic spirit. I shall not at present subscribe to your schools, but will give you a mite for your foreign missions." I wish these instructions were more public, as I am persuaded they will ensure the co-operation of the good and pious in this country. Here I would observe, that I have not called upon any person for aid towards our foreign missions. I do think that good men, in their zeal for the conversion of the heathen abroad, overlook the heathen at home. I am far, however, from thinking the foreign missions should not be zealously promoted; may the Lord prosper them. Whenever I may be offered anything for them, I will receive it with thankfulness, and send it to you for them.

You will be pleased to see that our little church is on the eve of being increased. Next Lord's-day, I trust, will be a happy day to us, if spared; until then, may the Lord enable all of us to work whilst it is called to-day. Surely our time is short, and precious souls are perishing. Two of the members are supplying the place of sabbath-readers for me, of course without any expectation of being paid; and I have reason to hope that Mr. Henry Dunn, who is to be baptized Lord's-day, will give me assistance in preaching. Although I am not now connected with the brethren at Easky, lately employed by you as sabbath-readers, still I will transcribe a line or two from letters I received, since I came here, from E. Devany, formerly a Roman Catholic, and Thomas Cook, a nominal Protestant. E. Devany says, "I think I will



become a travelling pedlar, as it would suit a scripture reader very much." T. Cook says, "I feared some of the brethren followed the loaves and fishes, but my fears were groundless. Mr. Bates is well liked by all, and there is a revival at our prayer-meetings," &c. These letters were a reviving cordial to me.

At the National Schools I endeavour to do a little. Having been all my life accustomed to scriptural free-schools, I very naturally love them, for to them I owe much. I felt uncomfortable after coming here, but now, in some measure, my visits to the national schools give me that pleasure; and if the whole of the word of life were admitted, I do think them excellent schools. Their books are good, their Scripture lessons simple and instructive, and the children generally well instructed. You and the committee, and the whole body of dissenters in England, would confer the greatest blessings upon our country by having the whole Bible introduced into these schools, at least one or two days in the week; and at present, I understand, there is a motion to that effect under consideration by the Board. I am sure your united voice would induce the government to bring about this desirable change. If you have not seen a circular sent to each teacher by the Secretary of the Board, I will send you a copy, by which you will see what your ministers here are permitted to do.

DENIS MULHERN, under date of March 2nd, writes:—

You will see from my daily journal, which accompanies this, that, in addition to my reading and conversation engagements, I have had, during the last twenty-eight days, fourteen opportunities of endeavouring publicly to set forth Christ crucified as the only foundation of the sinner's hope, to congregations varying in numbers from fifty to twelve.

During this month I have been twice to Rathgran, a station in which I feel a peculiar interest. The last time I attended here, before I stood up, the remembrance of the *first* religious meeting held in this village by any of the Baptist Society agents, forced itself on my mind: this was a sabbath-morning prayer-meeting, which about four years ago I was enabled, by God's grace, to open, in the house of the late Moses Chambers. This prayer-meeting was regularly kept up during nine or ten months, when it was thought advisable to introduce preaching here, which, since that period, has been regularly supplied by one or other of our agents. From this small commencement this meeting has gradually increased to its present standing. The last time I preached here I reckoned forty persons, about the average attendance now on weekly preaching in this obscure village: and some of these persons, as it appears,

not being satisfied with this opportunity, attend, as you can perceive, at some of our other stations, namely, Coolaney, Deenode, and Temple-house. That a considerable change in the morals and religious opinions of many in this neighbourhood has taken place, since the period above referred to, admits not of a doubt: at that time you could find, on sabbath evening, the members of two or three families, assembled in one house, listening to some one reading a newspaper, or engaged in some more idle and anti-christian exercise: now you might find the same, in a greater number, assembled on the Lord's-day with religious tracts, or copies of the Sacred Scriptures in their hands, which have been distributed among them, either by the Baptist or London Hibernian Society, searching for the faith once delivered to the saints. May the Spirit of the living God open the hearts and enlighten the understandings of many of these poor benighted people, and enable them to find Him, of whom Moses in the law and the prophets did write—Jesus of Nazareth, the Son of Joseph.

WILLIAM CAVANAGH, March 3, writes:—

Late last night I returned from inspecting the schools in the Foxford division. The children are improving remarkably well. The teacher of the Shraheen school was in a very low state of health, with an inflammation in his bowels; the doctor that was attending him had no good opinion as to his recovery. I read and prayed with him, and asked him what was the state of his mind, that in all probability he would not survive long in the world. "I thank my God," he said, "that the Holy Spirit has drawn all my affections from this world, and has brought me to see the beauties of the Saviour of mankind, who died that sinners might live. Christ has borne all my sins, which were innumerable, and nailed them to his cross. If I had a thousand tongues I could not utter half his praise. I can now rejoice in God through Jesus Christ, and, with the apostle Paul, say, 'Death, where is thy sting? O grave, where is thy victory?'" and with many other like expressions. I have no doubt, if it be the will of God to remove him from this earth, but he will be made meet for the kingdom of God, to join the throng in singing praises to God.

28. Left the Mohena school, went to Ballyquinn, to the house of John Cougherane; after reading to forty-seven persons through the course of the day, about seven o'clock at night there came upwards of twenty of the neighbours into Cougherane's house. I read, and explained, and prayed, and distributed tracts to several of them, to the number of eleven: remained till after one o'clock. I read and explained different passages to them;



they are all very ignorant as to the gospel plan of salvation through Christ. Several of them belong to the Church of Scotland, and others to the Established Church; neither the one nor the other could tell me the difference between the different churches to which they belonged, but that their parents were such. They attended with great attention, and requested of me to stop a night with them as often as I would come that way. I would willingly visit them often, but the journey is so far—it is about 18 Irish miles from my house.

On my way home I met with two men, who travelled with me better than nine miles; they were R. C. I talked to them on justification through faith, showing them that it is

by faith alone, without the deeds of the law, that the sinner is justified in the sight of God; pointing them to the Lamb of God, that taketh away the sins of the world; and also showing the weakness of man to depend on his own strength, or that of another; that faith cometh by hearing, and hearing by the word of God. I was very much pleased with their questions and answers; they both requested that I would give them Testaments, which I hope will, through the blessing of God, be the means of bringing them to the knowledge of God, which alone is able to make men wise unto salvation.

P.S. Intelligence has just reached the Secretary of the death of this reader.

### CONTRIBUTIONS.

From March 18, to April 20, 1838.

Abbeyliex and the vicinity, by Thomas Berry .....	6 11 0
Watford, by Mr. Young:	
Mrs. Smith, Hamper Mills .....	1 1 0
Mrs. Wedd. ....	1 0 0
Do. additional, by Mr. W. Smith .....	5 0 0
Miss King .....	0 12 0
D. Salter, Esq. ....	1 1 0
The late Miss Salter. ....	1 1 0
W. Rees, Esq. Haverfordwest. ....	9 15 0
New Mill, by Mr. Grover: .....	20 0 0
Mr. G. Griffin .....	1 0 0
Mr. J. Baldwin. Berkhamstead .....	1 1 0
Mr. T. Elliott, Tring. ....	1 1 0
Mr. W. Grover, do. ....	1 1 0
Kettering, by Mr. Gotch .....	4 3 0
Bewdley, Rev. G. Brooks .....	5 0 0
By Rev. C. Anderson, Edinburgh:	1 13 3
Mrs. Waddell, Grangemouth, and friends .....	2 0 0
Do. second donation .....	1 10 0
Mrs. James Inglis, Dumfermline * .....	2 0 0
Mare-street, by Miss S. Booth: particulars in Report .....	5 10 0
J. B. Cox, Esq., Olney, by Rev. D. Cox .....	5 14 2
Bourton-on-the-Water, by Rev. T. Coles .....	2 0 0
Lymington, by Rev. Mr. Millard .....	3 0 0
Oswestry, Mr. Edward Roberts .....	3 1 0
Donations .....	0 10 0
Female Baptist Irish Society: particulars in Report .....	3 10 6
Bristol, by Mrs. S. E. Phillips: particulars in Report .....	14 13 0
By Rev. S. Davis:	4 15 0
Birmingham ..	58 12 11½
Dudley .....	3 10 0
Liverpool .....	84 7 2
Dublin .....	56 9 4
Mr. G. Gould, Loughton .....	20 0 0
Biggleswade:	
John Foster, Esq. ....	2 2 0
B. Foster, Esq. ....	1 1 0
Mrs. Hall .....	1 1 0
H. T. ....	4 4 0
O. O. ....	2 10 0
Rugby, by Rev. E. Fall. ....	1 0 0
Miss Harker, Bristol, by Rev. C. Evans .....	2 0 0
Ingham, by Mrs. Cook .....	0 10 0
Mr. P. Fifield .....	4 0 0
Friend at Boxmoor, by Mrs. Carey. ....	0 5 0

Beaulieu:	
Rev. J. B. Burt .....	1 0 0
A Friend .....	1 0 0
Small sums .....	1 0 0
Eagle-street Auxiliary .....	3 0 0
Keppel-street do. ....	20 0 0
Do. Female do. ....	5 3 6
Do. do. ....	3 13 2
Church-street Auxiliary, by Rev. J. Davis .....	20 0 0
Do. do. Moity, produce of sale ...	8 8 0
Messrs. R. and T. Freeman, Commercial-road, by Mr. Bowser. ....	5 0 0
Mrs. Wyke, Abergavenny .....	2 0 0
Collected by Mrs. Risdon, Pershore:	
Mr. E. Andrews .....	0 5 0
Mr. James Andrews .....	0 5 0
Mrs. Samuel Andrews .....	0 2 6
Mr. Samuel Conn .....	0 2 6
Mr. Duffy .....	0 5 0
Mr. Robert Duffy .....	0 5 0
Mrs. Hudson .....	0 10 0
Mrs. H. Hudson, jun. ....	0 10 0
Mrs. Morgan .....	0 5 0
Mr. Pitcher .....	0 5 0
Mrs. Perkins .....	0 5 0
Mr. Pearce .....	0 5 0
Mrs. Risdon .....	0 10 0
Esther Saunders .....	0 5 0
Sarah Simon .....	0 5 0
Mr. Warner .....	0 3 6
Collected by Mrs. Robert Andrews:	4 7 6
Mrs. Robert Andrews .....	0 10 0
Mrs. James Merrell .....	0 5 0
Collected by Mrs. Hope:	0 15 0
Mrs. Brown .....	0 5 2
Mrs. Bidlake .....	0 2 6
Mrs. Conn .....	0 5 0
Mr. Hackett .....	0 5 0
Mrs. Hope .....	0 5 0
Mrs. Merrell .....	0 2 6
Mr. Roberts .....	0 2 6
Mrs. Sherer .....	0 2 6
Collected by Charles Jones:	1 10 0
William Conn, jun. ....	0 2 6
John Done .....	0 4 6
Mr. Edgington .....	0 2 6
Mr. Jos. Gitters .....	0 5 0
Mr. Hooper .....	0 2 6
Charles Jones .....	0 2 6
James Kings .....	0 2 6
Mr. Ricketts .....	0 2 6
Samuel Taylor .....	0 2 6
Small Sums .....	0 8 0
	1 15 0

\* With a parcel of wearables for the children.